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The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXI. NO. 11.—WHOLE NUMBER 1051.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, MAY 10, 1851 AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P.M
' St. Luke's Church, 8 " " 5 "
" Church of the Annunciation, 8 "
" Church of the Holy Communion 9 " " 6 "
And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.
" Emmanuel Church, . . . 9 A. M. and on Fridays and Holy Days, 5 P. M.
" Church of the Holy Apostles, . 9 "
Church of the Transfiguration, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
' Grace Church Brooklyn Heights, 9 " 5 "

Calendar for May.

11. Third Sunday after Easter.
18. Fourth Sunday after Easter.
25. Fifth Sunday after Easter.
26.
27. } Rogation Days.
28.
29. Ascension Day. (Proper Psalms.)

JUNE.

1st Sunday after Ascension.
8. Whitsunday—Proper Psalms.
9. Monday in Whitsun-week.
10. Tuesday in Whitsun-week.
11. St. Barnabas. Ember Day.
13.
14. } Ember Days
15. Trinity Sunday.
22. First Sunday after Trinity.
24. Nativity of St. John Baptist.
29. Second Sunday after Trinity. St. Peter.

Poetry.

For the Churchman.

Songs of the Heart.

BY MARY S. B. SHINDLER, (LATE MRS. DANA.

No. III.

TO THE HEAVY-LADEN.

"There the wicked cease from troubling, and there the weary are at rest."

Weary one! what art thou seeking?
Why so restless? why so sad?
Have thy foes thy comforts banish'd?
Have thy friends thy love betray'd?
Lo! there is a home before thee,
Where thy spirit may be blest,
Where the wicked cease from troubling,
Where the weary are at rest.

What though earthly comforts leave thee?
Never could they peace impart;
Never satisfy thy yearnings,
Never fill thy craving heart
Yet, e'en while on earth thou stayest,
May thy suff'ring heart be blest,
May the wicked cease from troubling,
May the weary be at rest.

Here are green, unfading pastures,
Evermore outspread for thee,
Here are gently gliding waters,
Ever full, and ever free!
If thou would'st the calm of Heaven
Welcome to thy yearning breast,
Would the wicked cease from troubling,
And the weary be at rest.

Then thy tears should fall no longer,
Tears thou canst not now restrain,
Then thy woes should all be ended,
Thou should'st never more complain.
Weary one! throw off thy sadness,
Hie thee to thy Father's breast;
There the wicked cease from troubling,
There the weary are at rest.

Selected Matter.

From the Christian Remembrancer.

Christian Art.—Sacred Painting.

A still more wonderful principle carried out in this sacred art, was the system of symbolism, whose interesting details in old Byzantine art, we earnestly recommend to the study of all who may feel disposed to attempt, even in their own persons only, the consecration of painting to holy purposes. This beautiful symbolic teaching was conducted with a subtilty and depth of meaning, which, if sometimes beyond the comprehension of the great mass of the people, as we should imagine, was not the less, perhaps, singularly adapted to the more cultivated minds of the day.

The mission of sacred painting in the East, was not, however, only to teach such profitable details in the history and prospects of the Catholic faith, as the services of the Church were not likely to convey, but likewise to impress upon the minds of her children, and to elucidate, with all the vivid reality of an actual representation, the awful truths which she had already taught them. Thus the judgment of the Last Great Day, with the awarding of the awful sentence to each separate crime, was a subject elaborately, and often most powerfully treated. We met with a singular circumstance concerning this subject in a very ancient deserted Church in the interior of Greece. The walls were entirely covered with a well executed delineation of the Doom; they were, however, blackened with age, and with the fires which the Turks had lit within the Church, in the vain hope of destroying one of God's temples; (in which, we may remark, they never succeeded, whatever might be the secret awe or the actual power which arrested their sacrilegious hands,) and it was sometime before we could discern the appalling subject; but gradually, on examining more minutely, we discovered, to our great astonishment, that the punishment assigned to the various classes of crimes tallied to the very letter with those of Dante's Inferno and Purgatorio. It was not a mere general resemblance, but a similarity of the closest exactness. There could be no question that the painting was greatly antecedent to the poet's work; and no plainer proof could be adduced that the sacred poems and sacred pictures embodied the one prescribed recognised type of Christian Iconography and symbolism, diffused and accepted throughout East and West.

So deeply impressed was the Church in those days of the power of this agent in her hands, and so active in the diffusion of these works of art, that up to the present time the ancient custom then established, still prevails, of furnishing the houses of the poorer classes, as well as the Churches, with sacred paintings. There is not an abode, however humble, among the Eastern Christians, which has not some works of Christian art; their antiquity proving that they date from a remote period, and that they have been handed down from father to son, teaching the same lesson to generation after generation. These often prove to be singularly interesting specimens of a very ancient style of art. They consist generally of a wooden frame on which are painted the faces, hands, and feet of the saints, with exquisite delicacy of touch; whilst the figures and remainder of the pictures are worked in silver.

By this means, the Church caused her silent teaching to be conveyed to the further limits of her dominion as well as to the innermost hearts of her children. Of the actual work wrought on the souls of men by the sanctification of this branch of art, we have ample proof in the records of the past. That great writer, so essentially Protestant, to say the least, Channing, has borne unwilling testimony to the effect it can even produce on a mind not only highly cultivated and distinctly antagonistic to such uses, when he says, 'the services of the altar did not move, but rather pained me; but when I cast my eyes on the pictures on the wall, which placed before me the holy men of departed ages, now absorbed in devotion and lost in rapture, now enduring with meek courage and celestial hope the agonies of a painful death in defence of the truth, I was touched, and I hope made better. The voice of the officiating priest, I did not hear; but these sainted dead spoke to my heart, and I was sometimes tempted to feel as if an hour spent in this communion were as useful to me as if spent in a Protestant Church.' * We are not asked to accompany Channing in his preference of any thing instrumental to the service of the altar itself, but his enthusiasm may well render it no matter of surprise if we find the desired impression gladly received in the kindlier soil of willing though ignorant hearts.

Did our space permit, we could give many instances of the power allowed to this gentle instrument to snatch even souls from perdition. Beautiful traditions there are of fierce warriors, men of blood, and murderers, turning to rest from the heat of the day, when journeying on some scheme of rapine, in the cool shadow of the silent Church—there, as they lifted their scoffing eyes upon the sacred cross, behind which the awful altar is concealed, suddenly their gaze would meet the solemn eyes of the agonizing Lord looking into theirs with that intense holiness and majesty of expression which characterises most of the *inspired* pictures—then would they struggle beneath the dreadful look, and strive to escape from within the sacred walls; but in vain would they wrestle with the strange fascination of that gaze piercing them through and through, and nailing down their souls before it as His own hands were nailed unto the cross—and gradually the fire of love, beaming from those divine eyes through all the silent agony of the cross, would melt the ice around their hearts of stone—horror for the sin which caused that precious blood to flow, now seeming actually to trickle on them from the walls—a love, a longing for the meek and holy Sufferer, that fixed upon them such a look of mournful reproach, would come irresistibly over their spirit, driving out the evil passions till the knees that never bowed but on a captive's neck, would bend down in trembling before the blessed likeness, and the lips that never opened but to speak blasphemies or cruelty, would frame the unaccustomed Kyrie eleison. Such were the practical triumphs of Christian art.

Such histories might be accompanied with many more equally striking, of the power of consecrated poetry and music—for this art, no less than that of painting, was devoted with eminent success to this holy work. Many examples are recorded, such as of princely tyrants, gorged with luxury and ill-gotten wealth, riding past some village Church, in all the pomp of earthly state, and hearing through the old windows, sounds so sweet, that it was like an angel singing; and how the holy melody had such resistless power, that they were drawn by it, as by silver chains, towards the Christian temple, where, when they entered, a nameless awe fell on their souls with the shadows that closed around them; and soon the deep words swelling in those divine songs, of which the burden was ever how He died and rose again, would pierce their hearts, and they whose music hitherto had been their prisoners' cries, would join their voices to the vesper hymn, and worship with penitence.

In a simpler detail of facts, however, than these fine old traditions afford, we have abundant proof of the skilful manner in which both music and poetry were rendered effective in the Church's cause. The execution of both, and especially the latter, were chiefly confined, as we have said, to the monastic orders, but not the less they were brought to bear upon the minds of the people; for the monks of those days were wont to seek out their wandering sheep on the mountains, and in the distant villages wheresoever they might be scattered; and among the simple-hearted villagers, they would chant the sacred verses they had written in their lonely cells; and so attentive was the memory of their hearers, that these strains, and the truths they conveyed, never passed again from their hearts or lives; even yet their echo is lingering on those mountains over which the rushing centuries have passed since first they sounded there; and still, as of old, the very little children now syllable the sacred words they do not understand, but which hereafter shall be to them the key of mysteries; and thus we may judge, even yet, how acceptable they were to the Oriental imagination; how well adapted to stir the light hearts that would have rebelled against more solemn teaching. We must not overlook one striking fact connected with this subject—that this same art, which the Church rendered so powerful and noble an instrument in the service of God, was first raised by her out of a degradation on which it is painful even to think. It was in the very Greece and Rome where afterwards the western and eastern branches alike effected so holy a consecration of genius, that first the fine arts were nurtured in corruption. If we have spoken of their present state as degraded, we know not what words to apply to the horrible profanation to which they were then subjected. The walls of Pompeii and the vases of Greece will furnish but too flagrant details; and we have only alluded to the subject, because we were anxious to show how deep must have been the conviction of the Church that art was a holy gift of God, designed for holy uses, and how wise the powerful means by which she appropriated it, before she could have accomplished the result we have been describing; wherein we see it raised out of a very mire of corruption to be the noble servant of Christianity itself.

It is of this conviction and of these means that we would speak, being fully persuaded that some account of them might be of considerable service in the present day; but we are fully aware that in describing them as they actually existed in the Eastern Church, we shall not be able to carry the great majority of our readers along with us in entire sympathy with our views. We shall not the less, however, state them exactly, and we may confidently assert, that where they cannot be received in full detail, the germ of deep truths will at least be found within them, whose recognition were most important to the soul.

The conviction, or as we may call it, faith of the Eastern Church on this point was, simply, that art, and the genius which assigned the power to execute it to individuals, was not only a Divine gift, but distinctly of Divine inspiration, *i. e.*, that although naturally some persons were gifted from their birth, it was yet an emanation of special grace—one of the direct operations of God's Holy Spirit, which might be obtained by fasting and prayer, where no previous ability or knowledge of the art had existed. In fact so far as a right and holy use of it were concerned, it was considered impossible that any sacred effort could be accomplished without a peculiar gift of heavenly strength, sought for by lawful means; and whatever a person's natural talents might be, it was never supposed that they could be made effective in action if unblessed and unassisted in this manner.

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* Essay on the Church, p. 278.

From the English Churchman.

Correspondence between the Archbishop of Canterbury and the Bishop of Exeter.

Lambeth Palace, 7th April, 1851.

My Lord:

It is my duty to transmit to your Lordship the copy of an address lately presented to Her Majesty, together with a letter from Sir Geo. Grey to myself, conveying Her Majesty's commands on the subject of the address. Your Lordship, I am well assured, will concur in the sentiments which Her Majesty has been pleased to express, and will employ your influence to promote the result which Her Majesty desires and contemplates: the restoration of that unity and concord which has been interrupted in many parishes, and which is far more essential to the welfare and edification of the Church than the observance or omission of those outward forms and usages which have given occasion to the recent dissensions.

I remain, my Lord,
Your faithful servant and brother,
J. B. CANTUAR,
The Lord Bishop of Exeter.

17 Albemarle Street, }
11th April, 1851. }

My Lord Archbishop:

I yesterday received your Grace's letter of the 7th instant, enclosing a copy of a letter to you from Sir George Grey of the 1st instant, and with it a copy of an address to Her Majesty which she has been pleased to command him to transmit to your Grace and to request you to communicate to your suffragans, as well as the gracious intimation of Her Majesty's pleasure thereupon, that we should "endeavor by a judicious exercise of our authority and influence, to uphold the purity and simplicity of the faith and worship of our Reformed Church, and to reconcile differences among its members injurious to its peace and usefulness."

It is gratifying to me to state in respect to the most important particular of Her Majesty's gracious command, that I have just printed a Pastoral Letter to my Clergy, in which I have strongly urged them to "uphold the purity" of the Catholic faith, which is, we rejoice to know, "the faith of our Reformed Church."

In the same letter, while I did not feel myself authorised to interfere with the liberty of my Clergy, I have earnestly pressed on them the fitness of their abstaining from introducing into Divine service any innovation which is not required by law, or which, if allowed by law, is not in accordance with the feelings of their congregations.

I have also pressed upon them the duty of promoting the peace of the Church, whenever it can be obtained without the sacrifice of any portion of the truth.

In examining the address to Her Majesty, most numerously signed, which she has been pleased to command to be communicated to us, it is my painful duty first to remark on an expression in it, which I would gladly hope was not intended to convey the meaning which yet the words themselves seem to import." What is termed the "Sacramental system," applied as the words are in the address, appears to me a very unbecoming mode of speaking of that sacred body of truths and ordinances, which are in one word the Gospel itself, that Gospel which Christ has commanded His ministers to preach to every creature—that Gospel which is the only source of all our hope and all our comfort, and of which the two Sacraments, "necessary to salvation," are the prime particulars.

It is made the leading matter of complaint in the same address that the "Sacramental system is carried out by an exaggerated veneration for the chancel in our parish churches—its costly decorations as a place especially holy."

That this veneration may never have been "carried to an exaggerated"—that is, I suppose, an excessive—extent, I do not presume to say, though I have never chanced to witness it. But I am bound, in candor, to avow that I think the chancel, being the place in which the highest mysteries of our religion are celebrated, ought to be distinguished by some peculiar, and even great, veneration; for it ought, in my judgment, by reason of the solemn service performed in it, to be regarded "as a place especially holy."

As little do I think "its costly decoration" a reasonable ground of complaint. On this particular, I would rather appeal to the second and better thoughts of the sixty-three peers and one hundred and eight members of Parliament who signed the address. They will, on reflection, I am confident, recognise the fitness of their being anxious to testify their humble thankfulness for God's abundant bounty to themselves, by making the decoration of His house, and especially of the more sacred part of His house, bear some due proportion to the magnificence, which they have no scruple in exhibiting in their own mansions.

The address further complains of "separation of the chancel from the body of the church by the *Popish Rood-Screen.*"

In my own Diocese I have never had occasion to see any such separation made by any Rood-Screen in any newly erected church. We have, indeed, many such screens of venerable antiquity, and of great architectural beauty; of which, as the Rood itself has for centuries been taken away, and with it all danger of any idolatrous or superstitious use, I will never consent to the removal of any one.

In truth this separation of chancels by screens, of openwork, I approve; though from consideration of the expense, I do not require them in newly built Churches. In stating the reason of my approval, I beg leave to adopt the words of Bishop Beveridge, one of the most learned in ecclesiastical antiquities and history—one, too, of the most truly Evangelical Bishops who ever served God in this branch of the Catholic Church.

In his Sermon at the opening of his newly built Church of St. Peter's, Cornhill, November 27, 1681—in which he had erected a screen,—he thus speaks:—

"The Sacrament of the Lord's Supper being the highest mystery in all our religion, as representing the death of the Son of God to us, hence that place where this Sacrament is administered, was always made and reputed the highest place in the Church, and therefore, also, it was wont to be separated from the rest of the Church by a screen, or partition of net work, in Latin *Cancelli*, and that so generally that from thence the place itself is called a chancel . . . . It cannot easily be imagined that the Catholic Church, in all ages and places, for thirteen or fourteen hundred years together, should observe such a custom as this, except there were great reasons for it—what they were it is not necessary for us to enquire now—it may be sufficient to observe at present, that the chancel in our Christian Churches was always looked upon as answerable to the Holy of Holies in the Temple; which you know was separated from the Sanctuary or Body of the Temple, by the command of God Himself."

Of the "enrichment of the Chancel by symbolical ornaments, such as crosses, candlesticks, tapestry, &c.," I will say somewhat in detail.

"Crosses," if removable, I deem to be unauthorised and therefore unfit to be retained; in truth in my own Diocese, I believe that none such are used. But "Crosses" attached to buildings, or wrought into cloths, or other furniture, I by no means presume to disallow. Indeed, I deeply lament, that the corrupt practice of the Church of Rome, in respect to this most venerable and affecting symbol of our Redemption, has made our Church deem it expedient to forego the pious and edifying use of it, which was enjoyed by the primitive Church during many ages.

"Candlesticks," I dare not condemn—for we know that they stand, and have uniformly stood, on the Holy Table in every royal Chapel—in, I know not how many, Episcopal Chapels—in almost every Cathedral, and in the Chapels of the Colleges in both our Universities. Yet, I advise not the use of them in Parish Churches, nor have I placed them in my own Chapel.

"Tapestry" on the walls of Churches, has long been used in England, although it probably was never very prevalent here. Whether it be fit that such a matter be made the subject of Episcopal Prohibition, is a question on which I must decline to form an opinion. But that either "Tapestry" or "Crosses" or Candlesticks" at all tend—much less are "*intended*—to bring back into the Church the ideas of an *Altar or Sacrifice*," I cannot conceive. In truth I have never heard of any minister of our Church desiring to encourage the "idea of any Altar or Sacrifice" except the *Commemorative Sacrifice* which our Church, so far from being "sedulous to exclude," has at all times held and taught.

"Intoning," and other kindred practices, I leave, as the Law of the Church has left them, to the discretion of the minister; earnestly advising my clergy not to adopt any such practices without the full concurrence of their people.

With regard to "the adoption of Auricular Confession, Penance and Absolution," I deem it impossible to speak, as the address speaks, viz: as if they were distinctively parts of the "Romish system." On the contrary, *duly practised*, they are not only in accordance with the teaching of the ancient Church, but they have also the express authority of our own reformed Church, as edifying means of grace, and as blessed with our Lord's promise of His spirit going with His ministers in dispensing them.

To affirm anything like necessity to salvation attached to these holy ordinances, (or rather to this holy ordinance, for they are in truth one,) I hold to be worthy of all reprobation, and contrary to the teaching of our Church.

I have deemed it my duty thus to consider the various particulars mentioned in the address, to which your Grace, at the command of Her Majesty, has called my attention.

In conclusion, I venture to request your Grace to communicate to Sir George Grey, for the purpose of its being laid before Her Majesty, what I have written above, in obedience to Her gracious command; together with the humble and dutiful expression of my firm resolution to do my utmost, by the Grace of God, to maintain that Holy Truth and Worship which He has been pleased to entrust to the faithfulness of this His Church—and for which Her Majesty, "the only Supreme Governor of this realm, in all things Ecclesiastical as well as temporal," has thus testified her royal care and watchfulness.

I am, my Lord Archbishop,
Your Grace's most humble
and obedient servant,
H. EXETER.

His Grace, the Lord Archbishop
of Canterbury.

[From Bishop Hopkin's Sermon.]

"The Divine Law for the Support of the Ministry."

I. That the Church of Christ is His visible kingdom on earth, is a truth familar to all believers. It is equally certain that this Church was established in the preparatory and introductory form, by the Mosaic law, and therefore Christianity may be considered as the perfect complement or consummation of the system delivered to ancient Israel, the chosen and covenant people of God. This is, doubtless, one reason why there is so little detail, on many subjects, laid down in the New Testament, while there is so much minute precision in the law of Israel. For the Gospel was not proclaimed as an entirely original and independent revelation of the divine will, without regard to what had preceded it; but, on the contrary, it was expressly declared to be a fulfilment of the law and the prophets, only changing the previous plan so far as might be necessary to its more spiritual and comprehensive purpose, and constantly referring to the Jewish Scriptures, for the rule of truth and the principles of order, in all cases to which they could be applied with fairness and consistency. There is nothing peculiar therefore, in the recurrence of St. Paul to the Levitical system, in my text, as containing the precept which should govern the maintenance of the Gospel ministry; since it is not only the usual course pursued on other subjects, by himself and his brethren, but it results from the nature of the question, that no other would be so suited for the character of that Almighty Lawgiver who is the God both of the Jew and of the Gentile—that glorious Creator who changeth not—the same yesterday, to-day, and forever!

What, then, let us ask, was the Mosiac law to which my text refers, on the subject of the maintenance appropriated to the ministry of the chosen people? We find, first, that one whole tribe, namely, the tribe of Levi, was taken and solemnly set apart for the service of religion. It was, indeed, the smallest in number, and therefore when we calculate the relative proportion, we see that instead of one Levite to every eleven Israelites, (which would have been the result if all the tribes had contained an equal population,) there was, in fact, only one Levite to every twenty-seven; the whole number of the other tribes being 603,550 males, while the sum of the Levites, counting from a month old and upwards, was 22,300. These were all supported by the rest, on the system of one-tenth of each man's yearly income being given to the ministers of religion; besides other offerings on special occasions of trespass, of purification or of thanksgiving. In addition to this, forty-eight cities were set apart for their residence, to each of which, was attached a suburban domain, containing land enough for their gardens and their pasturage. The priesthood was confined to one family in the tribe of Levi, viz., that of Aaron, and their income was considerably larger, consisting of one-tenth part of the tithes paid to the other Levites, besides a variety of lesser perquisites, and a permanent residence. Both priests and Levites, however, were forbidden to have any other inheritance than these, and were bound strictly to their proper functions, as the ministers of God and the servants of His sanctuary. Thus we see that an ample provision was made for the Jewish hierarchy, by the direct authority of the most High, under the Mosaic system;—a provision so guarded, indeed, on every side, that it seemed hardly possible to abuse it to the purposes of avarice or ambition; but yet so large, that no priest or Levite could have had any inducement to desert his calling for worldly pursuits, under the fear of want, or the pressure of necessity.

2. Such being the general state of the matter, in ancient Israel, I have next to consider the declaration of the text, that "even so," or in like manner, "they which preach the Gospel, should live of the Gospel." And why should they not? Is their vocation less sacred? Is their commission less divine? Are they not equally shut out, for the most part, from all the pursuits of earthly gain, or the profits of worldly business? Is not their office equally necessary to the higher interests of mankind in reference to life eternal? Nay, is it not essential to the proper enjoyment of the present life, as the only sure basis of political and social order? For consider, I beseech you, the inevitable consequence, even to your temporal welfare, if the ministry of Christ were to cease from amongst you. Suppose their voices to be silent. Let them be driven from the sanctuary. Raze your temples to the ground, and use the materials for warehouses or manufactories. Abrogate the duties of the Sabbath-day. Let there be no sacraments to consecrate, no public worship to edify, no preaching to convert, no Gospel to invite the penitent, no judgment to alarm the guilty. Throw your Bibles to the moles and to the bats, and destroy all the outward signs and tokens of the future life, which it is the great object of the ministry to keep before you. And what would be the result? There is enough of crime and misery in Christendom, God knows! notwithstanding our religious privileges; but what would be their awful amount, if all these privileges were swept away? The solemn oath which has its sanction in the religious conscience, is your only security in the administration of government and in the courts of justice. The marriage vow, which is also an appeal to the Searcher of hearts, is your only warrant for conjugal faith and constancy. The maxims of filial duty and the whole circle of moral virtues, truth, temperance, honesty, fidelity, hospitality, benevolence, with every other quality which is pure, lovely and of good report, rest on the basis of religion. And if you lost the ministry, you would lose the whole. Society would relapse into heathenism in a single generation. Idolatry and superstition—the religion of Satan—would occupy the place of the religion of Christ. Darkness would cover the land and gross darkness the people.

If any amongst you doubt that such would be the sure result, I would only remind you of the notorious example of France, at the time of her first revolution, when the Christian Sabbath was abolished, and the Churches were closed, and the priests were silenced, and the insane atheists of Paris placed an infamous female in a triumphal car, and bore her to the cathedral of Notre-Dame, and paid her a kind of worship under the name of the Goddess of Reason! Think of the horrible scenes which marked that awful period of blasphemy with the emphatic title of the Reign of Terror! How the guillotine streamed with blood! How the prisons were glutted with innocent victims! How every species of atrocious licentiousness and vice ran riot, until at length Napoleon took the reins, and, from motives of mere earthly policy, restored the priesthood to their functions, and brought back the public service of religion, though in a corrupted form. That fearful experiment alone should be enough to demonstrate the value of the ministry, and to prove that, even independently of the inestimable prospects of a future world, the very safety and good order of the present life must be destroyed, if the office of the clergy be done away.

3. Well, then might the Apostle say, "Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel." For, after the Almighty had so expressly provided that the priests and Levites of ancient Israel should be permanently and amply sustained, would it not have been strangely inconsistent to leave the ministry of His Gospel destitute? If it was necessary to establish a divine ordinance for the subsistence of the servants of the sanctuary in a single nation, was it not still more necessary to secure the support of those apostolic preachers, who were to go forth to teach and baptize all the nations of the earth? True, it could no longer be done in the same mood, by the universal obligation of tithes, and the allotment of cities, and the designation of one tribe and one family, to keep up the supply. But the principle must be the same, else the work could not be accomplished. The plan laid down by the wisdom of God for His chosen people, was only practicable where there was a perfect union of Church and State, and therefore it could not have been adopted when the ministers of Christ were surrounded on every side by the enmity of the Jews, and the persecuting spirit of paganism. And yet, in some way or other, the preachers of the Gospel and their families must be enabled to live, or else there could be no preaching of the Gospel. The laborers were equally worthy of their hire, and equally dependent on its punctual payment. It would be the grossest absurdity to set apart a distinct class of men, for the diffusion and support of spiritual and moral truth, and require them to subsist in ever growing numbers to the end of the world, while yet there was no adequate provision for their maintenance. And therefore it was manifestly not only right, but even indispensable. That when the glorious Redeemer ordained His apostolic ministry to be the proclaimers of His grace and the servants of his sanctuary, He should likewise ordain that "they who preached the Gospel, should live of the Gospel."

(To be continued.)

[From the Irish Ecclesiastical Journal.]

Russia and Her Church.

There are few persons, perhaps, who, when perusing the history of the "Exile of St. Helena," have not sometimes smiled at his oracular sayings; and, so short a time back as the beginning of last year, his remarkable prediction, "Within fifty years Europe will be either Republican or Cossack," must have been regarded by many as simply ridiculous. Recent events, however, have shewn that Napoleon possessed a deeper insight into that under-current of ideas which is fermenting in the minds of the present generation, than superficial observers had imagined: and the rapid subjection of Hungary to the power of Russia must have startled the most incredulous from their contempt of that mighty and growing empire. The present condition and prospects of the world are indeed subjects for solemn reflection to the thoughtful mind. The position of Europe, placed between two antagonist principles—the stern despotism of the East, and the unbridled democracy of the West—has ere now attracted the attention of the philosophical thinkers of our age; and impressed with the unspeakable importance of this pregnant fact, one of the greatest writers and statesmen of the day. M. De Tocqueville, concludes the first part of his celebrated work on "Democracy in America," with the following words:—

"Two great nations are seen on the globe in our time; both having started from a different point, seem to advance towards the same end—they are, the Russians and the Anglo-Americans. Both have grown in obscurity, and whilst the attention of mankind was fixed elsewhere, they have suddenly placed themselves in the first rank of nations. The world has learned, almost at the same time, their birth and grandeur. All other nations seem to have reached the boundaries marked by nature, but *they* are still growing; all others have ceased to march, or are advancing through a thousand obstacles—they alone advance with rapid and easy strides, in a career the limits of which cannot yet be perceived. The mainspring of action of the one is liberty—servitude is that of the other. Their point of departure differs widely—the path of each follows a very different course. Nevertheless, each seems called by a secret decree of Providence to hold some day in her hands the destinies of half the world."

The progress and fortunes of the American Church, so closely united in faith and affection with our own, have doubtless excited the interest and attention of most churchmen; but we believe we may safely assert that the Church of Russia, including in its communion *a quarter of the Christian world*, is still a *terra incognita* to the vast majority of our countrymen; and we have been led into the preceding remarks by a desire to introduce this important subject to the notice of our readers.

Those who have paid any attention to the records of the memorable invasion of Russia by Bonaparte, must have been struck with the extraordinary influence exercised by the Russian clergy on the minds of the people. The religious devotedness, often amounting to fanaticism, displayed by the whole population, was perhaps the main agent in the overthrow and destruction of the mightiest army ever led to conquest. The belief unceasingly impressed on the Russian people, that the chief object of the French was to destroy their holy faith, was at least as potent an engine for arresting the progress of the invaders, as the strongest incentives of patriotism, or the fierce war of the elements. It was, therefore, with considerable interest that we perused the following document, which exhibits in the strongest light how closely religion and politics are interwoven in the whole life of Russia. The document in question was written immediately after the revolution of February, 1848, and submitted to the Emperor, who expressed a general agreement with it. At the end of last year a few copies of it were printed for private circulation in diplomatic circles. It bore the title "Politique et moyens d'action de la Russie impartialement apprecies:—

"There ought to be no mistake about the bearings of that extreme crisis into which Europe has just entered. Europe has for a long time been subject to two real powers—to *Revolution* and to *Russia*. Late events are neither more nor less than the result of a collision of these two powers. We are on the eve of a struggle. Neither treaty nor compromise can there be between them. Their co-existence is impossible. Upon this struggle and its results—a struggle than which the world never saw a greater—will depend the future political and religious destiny of the human race.

"Russia is *above all a Christian country*; the Russian people are Christians, not only by the orthodoxy of their creed, but also for some qualities which go beyond mere faith: they are Christian by self-denial and self-sacrifice.

"All the remains of real vitality in Bohemia are in her *Hussite creed*—in that ever-living protest of her oppressed Sclavonic nationality—*a protest against the usurpation of the Roman church*, as well as against the domination of the German, This is the link which binds her to the struggles and glory of the Past, and this also is the road on which the Church of Bohemia will some day meet and unite with his eastern brethren.

"We cannot strongly enough insist upon this point, for their sympathetic reminiscences of the eastern church, those returns to the ancient faith (of which Hussitism in its time was but the imperfect and distorted expression), establish a wide difference between Poland and Bohemia; between Bohemia, bearing the yoke of the western community upon uneasy shoulders, and Poland, *factiously Catholic*, the fanatic tool of the west, and a traitor to her brethren.

"What would be the confusion of the western countries if, in their struggle with the revolution the *legitimate sovereign, the orthodox Emperor of the East*, should too long delay his appearance on the scene.

"The occident is on the eve of dissolution; all is crumbling; all is being consumed by a universal conflagration. The Europe of Charlemagne, and the Europe of the treaties of 1815, the Roman papacy and all the western royalties, are falling from their high places. Catholicism and Protestantism have had their day; faith is lost and reason has entered its dotage; present order is impracticable, future liberty impossible, and civilization falls by its own hands on the ruin it has made.

"The deluge is immense, but like a holy ark one empire still floats on its surface. Who will doubt its mission? Shall we, its children, be unbelieving and faint of heart?"

But independently of any future influence which Russia may exercise on the position of the Church Catholic, of which she is so important a member, the past history and present condition of her Church, abounds with interest and instruction. In faith and discipline, and in its spirit, as well as in its differences from the modern Roman theology, it has very many points which bear a strong resemblance to our own:—

"Derived from the same high source, the Greek patriarchates and the British Churches have, indeed, for centuries ceased to hold intercourse with each other; but yet our Christian intercommunion has never been formally broken off by any open act of either party. It is only by long custom and mutual prejudice that it is assumed to have become impossible, neither party sufficiently considering that all the Churches of the world were not necessarily implicated in the temporary quarrels and reconciliations of the Archbishops of Rome and Constantinople . . . . . Under present circumstances, very many sources of prejudice conspire to give the members of both communions the most erroneous ideas of each other; the Easterns, supposing that they are justified by our language and habits in confounding us with Lutherans and Calvinists, and other 'non-Episcopalians,' while the English, with at least equal injustice, confound them, as I have before said, with the Papists "*

A most instructive feature, we would also remark, to members of our Church, in this history is, the relation between the Church of Russia and the See of Constantinople. Derived therefrom, and thence receiving her creed, her ceremonies, and her discipline, for several centuries she acknowledged a certain subordination to that See, whose patriarch had the privilege of consecrating or confirming her metropolitans, chosen generally by the native princes and bishops; and who, when referred to, was the final arbitrator in all ecclesiastical questions. When circumstances induced the Russian rulers to put an end to these privileges of the great patriarchate of the East, and caused the metropolitans to be elected by a synod of their own bishops, the bishops of Constantinople, though they probably considered themselves wronged, not only did not break off communion on this account, but even concurred with their brother patriarchs of Jerusalem, Antioch, and Alexandria, to raise the very See, which may be said to have rebelled against them, to a dignity equal with their own.

"It is to be lamented," observes Mr. Blackmore, "that a spirit so very different from that of the Eastern Church should have been manifested in questions affecting their own dominion and supremacy, by the Popes of Rome."

In ages, to which history does not penetrate, the Russian Church claims to have had an Apostle for its founder. "St. Andrew," writes the historian "the first called of the twelve, hailed with his blessing long beforehand the destined introduction of Christianity into our country." Ascending up, and penetrating by the Dnieper into the deserts of Scythia, he planted the first cross on the hills of Kieff. "See you," he exclaimed—so writes the ancient chronicler—"See you these hills? On them shall shine the light of Divine grace." Nine centuries, however, elapsed before Christianity can be said to have gained any footing in the country. Introduced from Byzantium, about the year 900, there resulted thence the intimate connexion of the Russian with the Greek Church, and the dependence of her metropolitans, during six centuries, upon the patriarchial throne of Constantinople. The faith was at length firmly established, A.D. 996, by the organization of a regular episcopate, and the foundation of five dioceses; the progress of religion being furthered in the course of the next century by the formation of "Lavras"† or monasteries, which to the present day possess such considerable influence in Russia.

"Not only," remarks Mouravieff, "the spiritual instruction, but even the occupation itself, and colonisation of the northern and eastern districts of Russia, were effected by the multiplication of religious houses, which were scattered in all parts, and around which inhabitants immediately began to plant themselves, attracted by the advantage of those exemptions which were granted to the Church, with its property and retainers, by the letters of the Khans (*i. e.*, of the Tartar invaders), and by that freedom from civil jurisdiction which had been all along conceded to the clergy by their native princes. Thus every monastery which extended our boundary became the nucleus of a new pale of settlement, and even a stronghold of defence, in case of any attack from barbarous tribes."—p. 70.

A description of that great monastery founded by Sergius the hermit-saint, in the fourteenth century, and originally a mere wooden church, built by his own labour in the midst of the forest, by the name of "The Source of Life, the Ever-blessed Trinity," will afford some idea of the object and extent of these magnificent institutions. Mr. Blackmore thus writes of it:—

"This monastery continues to the present day to be the richest and most celebrated of all the religious houses in Russia. It is said to have possessed at one time 106,000 male peasantry, or serfs, with the land to which they were attached, and withstood the attack of a Polish army of 30,000 men for sixteen months. It is surrounded by a wall 1,500 yards in length, and flanked by eight towers. Amongst other curiosities it has a belfry 290 feet high, in which there is a bell weighing 144,000 pounds. All the moveable treasures of Moscow were placed here for security during the invasion of the French in 1812."

Of the internal history of Russia little need be said. Divided into several distinct principalities, professing a nominal union, this immense empire, distracted by the feuds naturally arising from such a state of things, fell an easy prey to the Tartar invaders, who at the opening of the 13th century, on the death of Genghis Khan, overran Asia and Eastern Europe. To their yoke Russia was subject for more that two hundred years; but still the Church was enabled to survive the storm:—

"The Mongols, while yet in a state of heathenism, looked with more favor on Christianity than did the fierce followers of the Koran, and even when eventually converted to Mahometanism, they still maintained their former prudent policy. By protecting the clergy they pleased the people, who were persuaded to submit and to be patient as the only way of avoiding the heaviest and most fearful calamities."—*Mouravieff*, p. 50.

The independence of the Russian Church thus continuing, an important change in its relations with the see of Constantinople took place previously to the final expulsion of the Tartars, in 1470. On the fall of the Greek empire, and the consequent interruption of all communications through Lithuania, the Russian metropolitans were now appointed by a council of their own bishops, the subordination of the primate to the episcopal throne of Constantinople being still preserved inviolate. The Greek patriarchs, on all possible opportunities, communicated with the metropolitans of Russia, either by letter or by bishops going in person from one to the other; the other œcumenical patriarchs, too, of Jerusalem, Antioch, and Alexandria gave their consent, on account of the pressure of the times, to the altered state of things, and allowed of the consecration of the Russian primate at home. Kieff ceased to be the chief see, and the title of Metropolitan of Moscow and of all Russia was assumed by the bishop of highest rank; Kieff continuing, however, to have a regular succession of metropolitans of its own, subject to Lithuania. In the year 1587, the complete independence of the national church was effected. Jeremiah II., Patriarch of Constantinople, being deprived of his ancient patriarchal Church by the Turks, came to Russia for the purpose of seeking assistance from the Tsar Theodore, whose earnest desire had long been to raise the see of Moscow to the dignity of the patriarchate. Theodore had long been held back through a desire not to invade the rights of the see of Constantinople by establishing the complete independence of the Russian Church; but the present occasion was too favorable to be neglected. Accordingly a synod of all the Russian bishops having been solemnly convoked in the capital, and with the full approbation of the Patriarch Jeremiah, Job, Metropolitan of Moscow, was elevated to the rank of Patriarch of all Russia, a title ever since maintained by his successors. There was, undoubtedly, something irregular in this proceeding, since the step had been taken in the first instance without the convocation of a general council of the whole Eastern Church; but the mistake was soon rectified, and the language in which Mouravieff records this part of the transaction is too valuable to be omitted. A year after the departure of Jeremiah, the Tsar received

"Letters of confirmation from the œcumenical patriarch, in which they affectionately acknowledged the Patriarch of Moscow, as their brother, *in the place of the Roman bishop, who had fallen away*, and assigned him the fifth place in the hierarchy of the universal Church, and in her prayers, next after the Patriarch of Jerusalem. . . . . This document was signed by only three patriarchs, Jermiah of Constantinople, Joachim of Antioch, and Sophronius of Jerusalem, the fourth, of Alexandria, being dead; and further, by forty-two of the eastern metropolitans, nineteen archbishops, and twenty bishops, with the rest of the clergy who were present at the Council."—p. 132.

The only opposition which seems to have been encountered arose from the metropolitans of Kieff, who did not readily consent to exchange their ancient dependence, which was merely nominal upon the see of Constantinople, for a real subjection to the Patriarch of Moscow. At length, in 1680, this opposition was withdrawn, with the consent of Constantinople itself; for Dionysius, its patriarch, and Dositheus of Jerusalem, acknowledged by letters patent the final union of the hierarchy of Kieff and all the south with that of Great Russia.

[To be continued.]

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* Mr. Blackmore's Preface to his Translation of "Mouravieff's History of the Church of Russia," from which work we derive the account which follows.

† A Lavra, or Laura, is a monastery of the first class, in which are many monks living in common; from a Greek word, λαύρος, signifying wide, populous. Λαύρα, a street, is explained, ὅτι δί ἀυτῆς οἱ λάοι 'ρέουσι.—Notes, p. 349.

Communications.

For the Churchman.

Concessions.

Mr. Editor,—The *argumentum ad hominem*, when sound, is particularly favorable to the peaceful termination of controversy. Addressed to an ingenuous and peace-loving man, it can hardly fail to make him a friend: resisted by an opposite character, it proves him unworthy of farther regard, and thus annihilates a controverting party.

Among the efforts to prolong and render more intense the sufferings of the Bishop of New York, recourse, it is well known, has been had to frequent and bold charges upon him of hypocrisy by insincerely assuming the appearance and profession of penitence and piety, while he is morally unfit for the office of Bishop. If concessions to the contrary are to be found in respectable quarters, not, upon the whole, favorable to him, it cannot but gratify charitable and good men.

The following facts on this subject are worthy of note:—

In a speech at the New York Convention of 1845, as reported in the Records of the Proceedings and Debates at that Convention, by Robert A. West, published by Stanford & Swords, the Rev. Dr. Whitehouse, while earnestly pleading for Bishop Onderdonk's resignation of his Diocese, expatiated, at the same time, on "the sterling usefulness," the "years of activity and usefulness" in "a constant field for Episcopal and ministerial functions," before the Bishop, if he would but resign his Diocese, and then, on the removal of his suspension, become a Bishop at large, competent to ministerial and Episcopal duty under the restrictions of the canon "of Episcopal resignations" This, of course, was utterly inconsistent with the belief of a moral taint in the Bishop's character unfitting him for the Episcopal office.

The same gentleman, in the Diocesan Convention of 1849, introduced a resolution requesting Bishop Onderdonk to resign, and another pledging the Convention, if the Bishop should resign, to "unite in an earnest petition to the House of Bishops, that the said Right Rev. Bishop Onderdonk may be relieved from all disabilities, and restored to the full exercise of such clerical and Episcopal functions as are allowed to a Bishop who has resigned his jurisdiction." This is a clear protest against the charge, with which some hearts are capable of pursuing Bishop Onderdonk, of his being an impenitent and immoral man, and of course, a vile hypocrite in all his religious professions and acts.

To the same end may be cited the well known and earnest declarations by the Rev. Dr. Tyng, of his belief that his Bishop is an injured and persecuted man, and of his desire for his restoration. At least two clergymen among those known as Bishop Onderdonk's opponents, have been heard to declare, as if in knowledge of the feelings of others of the same class, as well as their own, in reference to the desire of many of the best men in the Church, that Dr. Seabury should be the Provisional Bishop of the Diocese, that they would prefer Bishop Onderdonk's restoration. They therefore cannot suppose that there is in him any moral unfitness for his office. The same sentiment (of the greater desirableness of Bishop Onderdonk's restoration than of Dr. Seabury's election) was expressed by the Editor of the Courier and Enquirer, in his paper of the day on which the late Special Convention met, and in a manner which indicated his knowledge of its being generally held by the Laity. Here we have concessions to an indefinite, probably a very considerable extent, and all beyond the circle of what some have been pleased to call the Bishop's party, that there is in him no moral unfitness for the office of a Bishop.

These brethren cannot be ignorant of what is their duty, as just and honorable men, and as Christians, when they hear the Bishop traduced as being impenitent, immoral, and a hypocrite. In proportion as their hearts are warmed with gospel love and truth, and renewed and sanctified by the Holy Ghost unto the "mind that was in Christ Jesus," they may do much in the cause of justice and charity; and much to secure the benign influence of these virtues to our "beloved afflicted Diocese."

In this connection, it is natural to think of those—a large and highly respectable, and intelligent class—who agree with the Hon. Mr. Spencer, that the sentence under which Bishop Onderdonk has suffered so lon, exceeded the power of the Court, and is therefore illegal, null, and void. I have understood that before the Bishop sent to the General Convention of 1847, the memorial which was principally based on this opinion, he obtained the consentient opinion of another of our country's ablest jurists, in another State. Honest and good men who participate in this judgment, can, of course, take but one view of the matter as the just and Christian one, and the only one consistent with the true principles and feelings of freemen; and use their influence, as far as they think fit to use it at all, (and who that has influence will not always consider it as justly due to the cause of truth and right?) in but one direction, as the honest one—the only one in which peace and harmony can be secured on sound principle, and be made to stand on the foundation of pure religion and morality.

L. C.

Brooklyn, 26th April, 1851.

To the Editor of the Churchman:

Rev. and Dear Sir, My attention having been directed to an article in the *Herald* of the 30th ult., I was gratified to find in its prominent features such a plain and natural exposition of the true state of affairs as they exist in our much afflicted Diocese. As it may not have come under the observation of many of your readers, I would take the liberty of condensing that article, that it may be more extensively known what is the opinion and judgement of the secular press, and of those, who, as mere spectators take notice of the state of things as at present existing. If disinterested spectators so easily discern inconsistencies and injustice; if from a consideration of these, the secular press feels itself called upon honestly to exhort and warn us; what should be the perseverance, and energy, and zeal on the part of the members of Christ's Church who are so immediately interested, and concerned in the peace and prosperity of Zion, and the righteous adjustment of the difficulties under which we are laboring. The foundation of these difficulties as is truly represented in the article before us, is in that undefined sentence of suspension, the injustice of which was so obvious, that by a Canonical provision now in force, it can never hereafter be inflicted on any Diocesan of the Church. Notwithstanding that enactment the beloved Diocesan of New York receives no benefit from it—it seems as if it were not intended to ameliorate his sufferings—he still continues to labor under all the injustice of the former penalty as awarded. It is as if a bench of judges were to pass sentence on one of their members, and feeling the injustice of the sentence as given, while they take effectual means to prevent a repetition of the injustice as regards themselves, take no steps whatever, to ameliorate in the least degree, the sufferings of their brother, or afford him in the least degree the benefit of that wiser and more righteous legislation which these very sufferings caused them to secure. The sooner an unjust sentence is reversed or modified, the better. It is not sufficient to guard against a repetition. The new light received, should be applied at once to practice. It is not sufficient to look forward and guard against future evils; common humanity demands that the evils of the present should be remedied, and that immediately. Yet it is left to the New York Herald to record the melancholy truth that "at the general convention in October, 1847, the Diocesan of New York having no voice in the house of Bishops, did solemnly appeal to that house, asking such relief as might be consistent with the power of those bodies to grant,—no relief however was granted. Again, that in September 1849, at its stated annual convention, the Diocesan of New York directed the standing Committee to present at an early day an address to the house of Bishops, praying that venerable body to adopt measures of relief. This address through the delay of the presiding Bishop, to convoke his brethren of the Episcopate, was left for an entire twelvemonth without that response which was so loudly called for, by a due regard to the existing emergent, as well as afflictive state of things:—The Diocese of New York without its shepherd, for more than six years, and that too against its known will, and regardless of its frequent importunities!" Truly, if Cranmer, Latimer, and Ridley, were asked the question whether this is right or expedient, the unequivocal and decided answer which they, and all the Christian worthies of the Church, both dead and living would give, I leave even to the framers of dialogues to determine; and that they may most successfully do, by an *honest* reference to the editorial columns of of one who has all the noble, unshrinking and unchanging elements of a martyr within him, whose name shall be ever associated in the history of the American Church, with the truly great men of former times, who manfully stemmed the torrent of error, resisted oppression, and rather than desert the Church and her interests, sacrificed their lives! But to return to the article before us. "It was not until last October that the General Convention, when assembled at Cincinnati, provided suitable relief by a Canon, authorising N.Y. to elect a provisional Bishop, during the undefined suspension of its proper Head, that is, as we apprehend (Church language being interpreted in plain English) during the term of the Bishop's natural life." This, it appears to me, is a mistake. To say that "*suitable*" relief would be given, and the sufferings of the Diocese removed by the election of a provisional Bishop, is to charge the Diocese with a selfishness and indifference as regards Bishop Onderdonk, which never have, and I pray God never will, be allowed to actuate it. In regard to suspension also there is a mistake. The Church's language as to the difference between suspension and deposition, is clear, precise, and definite. The former contemplates a temporary, the latter a permanent deprivation. The error, is therefore, not in the law, it is in the maladministration of the law; and it is vain for any to imagine, that from such errors any human tribunal is infallibly exempt. *That is Popery*.—The writer of the article after a just and highly-merited enconium on the "learning, talents, and the estimable personal qualities of the Rev. Dr. Seabury, then proceeds to shew how the object of the last Diocesan Convention was frustrated. It is evident from his exhortation to "new measure men" "the new party," who, as he justly remarks, are composed of as incongruous ingredients as Potter's clay, and the iron on which rested the great image in Nebuchadnezzar's dream, that he attributes the blame to them. The strange and unexpected course taken by two Clergymen is also mentioned: and the remarkable sympathy these exhibited so suddenly, with the "new party." It is in brackets.—(both of whom, by the bye, are now, although of the opposition, yet assistant ministers of "*Trinity Church.*") What would the learned and pious Bishop Hobart answer to these things? How would he frown on such spasmodic efforts to sow the seeds of discord in the beloved field of his labors, his prayers, and his tears! I leave the intelligent reader to reflect on the closing remark of this article. "We trust this respectable communion may not be distracted by unwise counsellors, and that the old party, and old things, may not be scattered and ruined when no fair prospect can be held ont, of results worth purchasing at such a cost."

"Veritas."

THE CHURCHMAN.

NEW-YORK, SATURDAY, MAY 10, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

The Lambeth Articles.

A correspondent has addressed to us the following communication:

Friday, May 2d.

Dear Mr. Editor: In the admirable letter of Bishop Chase to a friend, on the "limited atonement of Christ," published last week, mention is made of the nine Lambeth Articles as teaching the substance of the Calvinistic doctrine. As many of your readers have perhaps never seen those Articles, and know not where to find them, will you oblige them with the publication of them, giving some account of their origin, authors, and time of promulgation to the world. In so doing you will doubtless oblige *many*, certainly one of

Your Constant Readers.

It gives us much pleasure to comply with so sensible a request, as the facts in the case ought to be thoroughly known. These articles of Lambeth are often cited as declaring the true sense of the formularies of the Church of England, whereas they were from the first wholly destitute of authority, and repudiated by the consentient voice of her greatest divines.

In consequence of the Marian persecution, many eminent clergymen of the English Church went abroad and settled for the time being in Frankfort, Strasburg, Geneva, and other Continental cities, where the influence of Calvin was predominant. They formed an attachment for the peculiarities of his doctrinal system, and endeavored to change the ritual of the Church in accordance with it. On the accession of Elizabeth, and the establishment of the Reformation in England on a secure basis, these men returned and endeavored to make Calvinism the only authorized faith. The case of Travers has become notorious, who, in the year 1584, was the opponent of Hooker, as not teaching with sufficient distinctness the doctrines of arbitrary predestination and reprobation. It was happily terminated by the silencing of 'Master' Travers, as not having received valid ordination at the hands of a Bishop. Another contest arose about ten years afterwards between Whittaker, the *Regius* Professor of Divinity at Cambridge University, and Peter Baro, the *Margaret* Professor. The former had embraced the Genevan doctrines, and in his speculations on the subject of predestination, contended "that the reprobation passed upon the mass not yet corrupted was not purely negative, but did include an affirmation; for this is the Decree and Will of God, whereby so many run into eternal miseries."—(Staunton's Church Dictionary.)

This rigid scheme was opposed by Peter Baro, and the contest grew warm about predestination, falling from grace, and the assurance of salvation. William Barrett, of Caius College, also mingled in the fray theological, and espoused the same side with the last named professor. Whittaker posted off to the Archbishop of Canterbury, Whitgift, and informed him that the doctrines of *Pelagianism* were rife in the University, as he impudently styled the Catholic doctrines of his opponents. He presented to the Archbishop nine propositions which he had drawn up, and requested that they might be approved of by the Archbishop's sanction, and that of other eminent Divines, and then sent to Cambridge, as an authoritative exponent of the true doctrine on the subject. A meeting of Prelates and Divines was accordingly called at Lambeth Palace, in November, 1595, and after some discussion and adjournments the articles were approved; Whitgift, Hutton, Archbishop of York, and three other bishops only being present. (Grant's Eng. Ch. Vol. I. p. 450.)

These articles were as follows:

"1. God from eternity hath predestinated certain men unto life; certain men he hath reprobated.

"2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the person predestinated, but only the good will and pleasure of God.

"3. There is predetermined a certain number of the predestinate, which can neither be augmented or diminished.

"4. Those who are not predestinated to salvation shall be necessarily damned for their sins.

"5. A true, living, and justifying faith, and the Spirit of God justifying, is not extinguished, falleth not away, it vanisheth not away in the elect, neither finally or totally.

"4. A man truly faithful, that is, such an one who is endued with a justifying faith is certain with the full assurance of faith, of the remission of his sins, and of his everlasting salvation in Christ.

"7. Saving grace is not given, is not granted, is not communicated to all men, by which they may be saved if they will.

"8. No man can come to Christ, unless it shall be given unto him, and unless the Father shall draw him; and all men are not drawn by the Father that they may come to the Son

"9. It is not in the will or power of every one to be saved." (Short's Hist. of Eng. Ch. § 464.

It is to be observed, that the approval of these articles by the meeting shows the hollowness and danger of compromises in weighty doctrinal matters. Whitgift himself is said not to have approved them *in toto*. The Archbishop of York and Young, Bishop of Rochester, objected to the word "*necessarily*" in the 4th article, and to the expression, "*if they will*," at the end of the *Seventh*. However, the importance of obtaining peace and quietness appeared so great, that these propositions, though unwarranted by the formularies of the Church, and in some respects wholly at variance with their grammatical and literal meaning, were adopted by the small meeting there assembled. It is manifest, according to the laws of the Church of England, that such a body, few in numbers and irregularly convened, could have no power to determine authoritatively the doctrines of the Church, much less introduce corruptions and innovations; but the result shows the baneful effects of the usurping and harsh spirit of Calvinism, and the violent methods to which its advocates are wont to have recourse. Peter Baro stoutly "opposed the errors which these articles were calculated to produce, and was examined in consequence before the 'heads;' and it was only by the quiet interference of the Archbishop, that this poor man, who had taught divinity in Cambridge for many years, with no higher a stipend than twenty pounds per annum, escaped the loss of even this trifling pittance; and *that for preaching doctrines which are in perfect accordance with the Articles of the Church of England*." (Short's Hist. *ubi supra*.) Barrett, too had to make a public recantation, drawn up by the 'heads' themselves; he appealed to the Archbishop; "and when the recantation was examined, (says Dr. Short,) it was found to contain the denial of doctrines generally received in the Church, and to be as objectionable as those opinions he had broached." (§ 463.) Fine guides these "heads" in the way of Catholic truth!

No doubt, could the rigid Calvinists have had their way, a furious persecution would have ensued, but here the royal supremacy was legitimately exercised, and to good purpose. Whittaker boasted to Lord Burleigh of the triumph he had gained, and that subtle politician perceived at once the error that had been committed in calling this irregular meeting to settle doctrines without the royal authority. "Here are a few divines," said he, "that have dared to make decrees and determinations concerning the most important questions, which learned men for many ages since could never agree about." He then reported the matter to the Queen, who caused the Archbishop to be sent for, and *pleasantly* reminded him that he, by transcending his authority, had violated the statute of *præmunire*, and incurred the heavy penalties therein provided. He sought to excuse himself, by saying, "It was only to interpose for peace sake between two professors, that no private quarrels might break out into public mischief." After being severely handled by some of the counsellors, he was required to beg pardon for what he had done so unadvisedly, to withdraw the Lambeth Articles from Cambridge, and not to suffer them to be published or spread abroad, (Staunton's Ch. Dict., *Articles of Lambeth*.)

In the Conference at Hampton Court, Reynolds, and other Puritans, wanted the doctrine of final perseverance stated with more clearness than it was in the 16th and 17th Articles; and to insert in the former "*not totally* or finally," and to incorporate the whole nine Lambeth figments into the Text of the 39 Articles. This, however, was scouted by the Divines of the Church, and the King, James I., very sensibly remarked—"I wish that the doctrine of predestination may be tenderly handled, lest on the one side, God's omnipotency be questioned by impeaching the doctrine of His eternal predestination, or on the other side, a desperate presumption assured by inferring the necessary certainty of persisting in grace." (Short. § 505.)

Through the influence of Usher, subsequently Archbishop of Armagh, the Lambeth Articles were intruded into those of the Church of Ireland in 1615. They were, however, subsequently rescinded, and the 39 Articles of the Anglican Church adopted.

It will be seen by this statement, that these propositions never had any force or authority in the Church of England, but were utterly repudiated by it.

Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts.

It will be seen by a brief article under the head of Diocesan Intelligence, that the ecclesiastical authority of this Diocese have promptly taken measures to respond to the fraternal letter of the Archbishop of Canterbury to the Bishops of the Church in the United States.

The letter cannot but prove acceptable to our readers, as it affords another manifestation of the unity and identity in principles and policy of these two branches of the Reformed Catholic Church. We have also been favored with the perusal of a private letter from an eminent clergyman of the English Church and one prominent in the councils of the Society. He thus speaks of this movement: "The main point is to exhibit to the world the real strength and majesty of the Reformed Catholic Church, and, as far as possible, to do away at once and for ever with the taunt that we are a small exceptional Communion.

"I am deeply anxious to get the whole Church American and English to act with union and accord, and much I think would be done to this end, and certainly our hands would be much strengthened if the several Bishops would reply to the Archbishop; that we might collect and publish a catena of missionary letters. We want refreshing here by some real, *bona fide*, comprehensive act of Church energy and sacrifice. From Australia we have heard of a recent meeting of their six Bishops, who held conferences for a whole month, to discuss the best method of organizing their own Church by means of Provincial and Diocesan Synods. The details we have not yet heard, but newspapers here brought home a long report of a public meeting at which all the Bishops spoke, and which resulted in the establishment of a Board of Missions for the Propagation of Christianity among the native aborigines and islanders of the Pacific. This is bold, and therefore promising."

We append the Archbishop's letter to which reference has been made above.

Lambeth, *March 28th*, 1851.

"*Right Rev. and Dear Brother*,—I think it right to apprize you that the Society for the Propagation of the Gospel in Foreign Parts having, through the goodness and favor of Almighty God, been permitted to complete a century and a half of Missionary labor, has resolved to commemorate with thanksgiving and prayer the close of its third Jubilee.

The commemoration will commence Monday, June 16th, being the anniversary of the signing of our charter, with full Church Service in Westminister Abbey; and on the following Sunday, June 22nd, sermons appropaiate to the occasion will be preached in the principal London Churches.

It is unnecessary for me to enter into further particulars, as they will be found in the accompanying printed circular.

The Society has good reason to expect, that what may be called its solemn Jubilee, will be observed in all the Colonial Churches, but the occasion seems to justify the hope of a still more comprehensive union of Prayer and praise.

Bearing in mind the relation of our two countries, and the intimate connection which subsisted between the Society, and many of the States during the greater part of the past century, I feel some confidence in proposing to you the joint celebration of a Jubilee in which all the members of our Church must feel a common interest. I venture also respectfully to submit, whether in a time of controversy and division, the close communion which binds the Churches of America and England in one, would not be strikingly manifested to the world, if every one of their Dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church. A society which from its small beginning in New England, has extended its operations into all parts of the world from the Ganges to Lake Huron, and from New Zealand to Labrador. Such a joint commemoration, besides manifesting the rapid growth, and wide extension of our Church, would serve to keep alive and diffuse a missionary spirit, and so be the means, under the Divine blessing, of enlarging the borders of the Redeemer's kingdom.

In submitting to you this proposal, it can hardly be necessary to add, that we "desire no gift," but only your Christian sympathy and the communion of prayer. If, however, the alms of your congregations be added to your prayers, we should rejoice to see them appropriated to the relief of the pressing needs of your own Church.

It would be a satisfaction to me to learn from you at any moment of leisure, whether you have thought it expedient to take any step in this matter,—and now commending the whole subject to your serious consideration, and yourself to God's care and protection.

I am Rt. Rev. and Dear Brother,
Your affectionate brother in the Lord.
J. B. Cantuar.

The Most Reverend Samuel Eccleston, Roman Catholic Archbishop, of Baltimore, died at Washington on the night of the 22d April last, after a severe illness of some weeks. He was in the 50th of his age and was consecrated to that See in the year 1834. He was respected by all for his intellectual powers and theological and literary attainments, his dignity and courtesy of manner, and the exemplary and unostentatious performance of his important duties. The corpse was conveyed to Baltimore with unusual manifestations of the deep respect in which he was held, and the solemn funeral services were celebrated at the Cathedral in that city on the Saturday following, and witnessed by a very crowded congregation.

Laying of the Corner Stone of the University of Trinity College, Toronto.—This interesting event was celebrated on the 30th of April last with much pomp and festivity. After Divine Service at St. George's Church, a sermon was preached by the venerable Archdeacon of York, which the "Church" says "embodied a vigorous and high toned protest against the sin, unhappily too prevalent in the present day, of divorcing Christianity from education, and devising schemes for the intellectual advancement of mankind without reference the sanctifying spirit of the Gospel. The discourse was listened to with marked attention and we think is calculated to be of extensive utility."

A procession was then formed and walked to the site of the College, where several thousand persons were present. The Lord Bishop, Dr. Strachan, delivered an admirable address which we shall give next week. After suitable prayers the Bishop proceeded to lay the corner stone, declaring, "In the name of the Father, and of the Son, and of the Holy Ghost, I lay this corner stone of an edifice to be erected by the name of Trinity College, to be a place of sound learning and religious education in accordance with the principles of the United Church of England and Ireland."

After laying the corner stone Sir A. McNab delivered an address to the Bishop, and the solemnity was concluded with prayer and the benediction of the Bishop. Loud cheers were then given for the Queen, the Bishop and other distinguished personages, and for the success of the College, and the crowd dispersed.

Church Hospital, Philadelphia.—We publish this week the Charter of the New Church Hospital, in Philadelphia, which presents many features worthy of attention. The provisions of the Charter appear to be drawn with much wisdom and foresight. We shall also publish the Report of the Committee on the organization of this important institution, which throws much light on the subject.

The following gentlemen were elected, on Tuesday, Trustees of the New York Society Library: Gulian C. Verplanck, William Inglis, Alexander R. Rodgers, Dayton Hobart, Frederick DePeyster, Jas. Depeyster Ogden, Joshua Coit, Joseph Delafield, James H. Titus, Charles M. Leupp, Charles A. Bristed, John H. Gourlie, James W. Beekman, William Templeton Johnson, Henry J. Anderson.

Foreign Intelligence.

The *Niagara* arrived at Boston on Monday the 7th instant, with a week's later news.

A new French ministry has at length been formed, but for the most part of men little known and unacceptable to the Assembly. In the latter body a vote of want of confidence was rejected by a majority of 52 in a house of 602. Some sixty or seventy, among whom were MM. Berryer, Thiers, and Gen. Changarnier, abstained from voting.

Abd-el-Kader was lately visited by the Marquis of Londonderry, who has since applied to Louis Napoleon for the liberation of the captive. This Peer formerly interceded for the President, when a prisoner at Ham. Louis replies that he has directed the new ambassador to Constantinople "to study the question," and that he shall be very happy, *if permitted*, to tender liberty to the Emir. He will not see him however "except to announce good news," and therefore declines an interview for the present.

An insurrection had broken out in Portugal, headed by the Marquis Saldanha. Accounts differ as to its character and progress.

Austria is said to have returned a satisfactory answer to Prussia respecting the Frankfort Diet.

It is stated that the four great continental powers have addressed an energetic note to the English government, denouncing the revolutionary proceedings of the refugees in London, and requesting its interference.

In the House of Commons, on Thursday the 10th of April, Lord Ashley presented a petition from the Rev. W. Burrough, Vicar of Totness, complaining that the Bishop of Exeter had exercised his canonical right to examine a Curate nominated to the Curacy of Totness, and *praying the House to prevent Bishops from examining Candidates for Orders, Curates or Incumbents, who profess assent to the Bible and the Formularies of the Church.* The poor fellow is evidently bewildered by the "afflictions" he has experienced, or he would never have offered such a silly petition.

The Bishop of Exeter has issued his Pastoral Letter to the Clergy of his Diocese. It was issued on Tuesday the 15th of April, and fills 126 pages. It is characterized by the pungency, withering sarcasm, and close reasoning of his Lordship's former productions, especially his letter to the Primate, and has caused a prodigious sensation. It has not yet been published in any of the English papers, though copious extracts are given in the *Guardian* and *English Churchman*. We give an analysis of its contents, as condensed from the latter journal.

His Lordship first ably and comprehensively discusses the Gorham case, and throws much additional light and learning on that oft-treated topic. The plea of the Archbishop, that he acted ministerially in the Institution, is "utterly annihilated." and the teaching in his charge of 1841 are shown by a searching examination to be inconsistent, unsound, and dangerous. It is shewn that certain statements criticised and condemned in that charge as from the "Tracts for the Times," and peculiar to those writers, are in fact the doctrine of Bull, Waterland, Pearson, and others, the glory and champions of the English Church. Take the following as a specimen:

"I have cited the passage [from Bishop Bull] from one of the very places to which his Grace refers us. It appears, therefore, that he knew *whom* he here charged with departing from the sense of the Articles which he had repeatedly subscribed. But had he not a right to attack Bishop Ball, if he thought he was in error, and was doing, however unconsciously, the work of the Devil? Most certainly; but then I think it was his duty to tell his clergy that it was Bishop Bull, rather than the Tractarians, whose false-teaching he thus denounced."

The Bishop then cites the cases of three or four candidates for ordination and others in various Dioceses, whose personal examinations by the Primate and others show that the most orthodox statements are received with distrust and disfavor. After forcibly showing the momentous crisis which has come over the Church, and that an essential doctrine of the Catholic Faith had been assailed by a decision of five Lay Judges acting under the advice of the two Primates of England, and that the Bishops of the Church at a large meeting, (only two absent,) "refused after long and repeated deliberations, to make any declaration respecting that decision, or to affirm that great truth, which nevertheless almost all of them profess to hold,"—he continues:—

"This in my judgment left no option what course I am bound to take. At whatever hazard to "the peace of the Church" so called (that false peace which is nothing better than the lifelessness of a comatose body)—at whatever not hazard, but certainty, of the destruction of my own peace during the few years or months which may yet remain to me, (fewer, it is likely by reason of the struggle) I have deemed it my plain duty to encounter all, and it may be worse than all, these temporal consequences, rather than abandon the cause of that Truth, which, (however unworthy,) I am called by my holy office to guard. That amongst you, my reverend brethren and other Presbyters of the Church, I shall have many who are ready and eager to bear the burthen with me and so to lighten it, I have no doubt. May true peace—the peace of the inner man—that peace which passeth all understanding, be yours, and theirs, and mine' and then little shall we heed the reproaches which will be heaped upon us from all quarters, as on them that "trouble Israel." "Is there not a cause!"

The Bishop then examines some of the points in the Bishop of London's recent charge, which he thinks are (unintentionally) liable to misconception. He says the discreet and faithful clergyman will be very cautious how he recommends the use of the cross in any case which the law of the Church or common practice has not authorized it. He condemns the use of crucifixes as still more dangerous. He also condemns the ascribing to saints a mediation different from that which is practised by every other living member of Christ, or affirming that they have a knowledge of particular things now passing on earth, and that they can hear the prayers of those who call upon them for their mediation. *Auricular Confession* as compulsory and as a part of the so-called Sacrament of penance, is strongly denounced, while the practice in the manner and within the limits allowed by the Church of England is commended as a means of grace. He deprecates the making it "a regular observance," still more that any Priest should advise it as such.

He warns the clergy who are assailed by Romish Propagandists not to run unprepared into the contests, and to draw their materials from the standard Divines of the Church. He recommends the frequent administration of the Lord's Supper, and pointedly rebukes some blasphemous language of the *London Record* in reference to the Sacrament of Baptism: he also laments the blind and bitter hostility displayed by many of the Ministers of the Anglican Church against the "Sacramental system" of the Gospel. He enforces the duty of *public catechising* by both the precepts and examples of eminent Divines of better days, and sets in painful contrast the unworthy language of a Bishop (Manchester) in 1849, who denounced the principle of the national school society, the instructing the children of the poor in the doctrines of the Prayer Book and the Church Catechism as "invidious" and "*pernicious*"!! He then ably reviews the late Pastoral address of the two Archbishops and twenty-two Bishops, criticises briefly the meeting at Freemason's Hall, and

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discusses the question of the Royal supremacy. He thus speaks of the proposed Diocesan Synod:

"It is my purpose—the execution of which has been delayed by me till the present occasion—to invite you, immediately after the close of my visitation, to meet me in a Diocesan Synod at the Cathedral city, and there to call on you to express or refuse your concurrence with me in a Declaration, that we adhere, and by the blessing of God will continue to adhere, faithfully and at every hazard, to the Article of the Creed, 'I acknowledge one Baptism for the remission of sins,' which Article we consider to have been virtually denied, when Her Majesty decided as she did, on the report and recommendation of the Judical Committee of the Privy Council.

"I wish further to announce to you that when we shall have met together in a Diocesan Synod mainly for this purpose, I shall be anxious to obtain the benefit of your counsel on such matters, as shall seem most to demand our deliberation, whether affecting the Church at large, or our own Diocese in particular."

The *appendix* contains several significant and useful documents—one of which, the Bishop's reply to the Primate, we have given on the first page.

An address has been presented to the Bishop of Ripon by forty-two of the Rural Deanery of Leeds, in reference to the late secession in that town. They hope that the recurrence of the departures from the doctrine and discipline of the Church as practised by the seceders will be effectually guarded against for the future, and that those appointed to minister there may have really at heart the promotion of Divine truth, as enunciated in the articles and formularies of the Church of England. They say it is superfluous to renew their adhesion to the great principles of the English reformation and their protest against the corruptions of Rome, and they express their resolution to follow the suggestions and cautions of the pastoral address, and not to violate the uniformity or relax the authority of the ritual observances set forth by the Church of England. They also express full confidence in the advice and guidance of the Bishop.

The Rev. W. J. Blew, incumbent of St. John's Milton, Gravesend, but in fact a licensed curate, (we believe, the building being unconsecrated) has been suspended by the Bishop of Rochester for joining in an address to Archbishop Wiseman: deprecating the popular attacks and abuse to which he had been subjected in England.—*English Churchman.*

From the English Churchman.

A correspondent of the *Leeds Intelligencer* makes the following statement:—

It is not very many months since that the Rev. T. Minster—alluding to the Divine honours and addresses to the Blessed Virgin by the Roman Catholics, pronounced them perfectly blasphemous. It was only two Sundays before last, that the Rev. R. Ward received Holy Communion at St. Saviour's altar, and on the Friday in the same week was received at a Romish Church in Birmingham. He also only a few weeks since assured one of the congregation of St. Saviour's that he felt more disinclined than ever to join the Church of Rome. The Rev. Mr. Coomb celebrated Holy Communion Sunday before last at St. Saviour's, and on Wednesday in the same week read the Litany in the same Church, and yet he also was received on the following day at St. Ann's, Leeds.

W. P. Neville, Esq., who had no intention of going to the Church of Rome a day or two before, actually lighted the gas at St. Saviour's for Evening Prayer's at half-past seven, and was reading his recantation at the foot of the altar of St. Anne's a little past eight on the same evening. But it is also a known fact that some of those Clergy who have seceded were actually receiving confessions almost up to the very eve of their departure, and then immediately after their reception in the Roman Church they considered themselves—most awful sacrilege and daring blasphemy!—no longer Priests but laymen—that they never were really otherwise—that they had never possessed the legitimate right to receive confessions—and that their absolving powers committed to them through Episcopal hands were a species of imposture—that they had been blinding the people; that the Church which they had left was no Church, but stood on a level with the divisions of the day—nay! even the Rev. S. Rooke compared Her, to one individual he was trying to persuade, although he did not succeed—to the Arian heretics of past centuries who were dismembered from the Church Catholic, as not worthy of her love and communion. Thus they have ignored the very existence of the Church of England—have denied the validity of her Orders, and the efficacy of Her Sacraments. They treat all that is in Her as a mere sham and mockery, unmeaning and untrue. Most of the lay people who have followed their example merit our pity. Some have departed from feeling, not from conviction, others out of persuasion or fright, being informed that it was entirely unsafe to die in the communion of the Church of England. Young persons of both sexes, perfectly ignorant in such matters of faith, have been enticed to renounce their former creed almost in a moment.

The *Manchester Guardian* states that the reason Bishop Lee did not sign the Bishops' "Pastoral," was grounded solely on a perception that it would be inconsistent with the Episcopal dignity to ask as a favor from his clergy what he felt entitled to *demand* as a right.—*Guardian.*

The Rev. J. Garbett, A. M., Professor of Poetry in the University of Oxford, and Rector of Clayton, Sussex, is advanced to the Archdeaconry of Chichester, vacant by the resignation of the Rev. H. E. Manning.—*Ibid.*

The *Morning Chronicle*, upon the subject of the secessions at Leeds, adds, the Rev. Dr. Pusey has been for some days in Leeds. On Sunday week he preached at St. Saviours' in reply to portions of the address of Dr Newman on the occasion of some of the seceding clergy and laity making their public "confession" last week. Dr. Pusey has been endeavoring to prevent further secessions on the part of members of the congregation, and so far it does not appear that any more have taken place; but it is said that the Roman Catholic party intend to erect a chapel near the church and to endeavor to make proselytes in the neighborhood.—*Ibid.*

Miss Talbot's Case.—After a long argument the Lord Chancellor gave judgment in this case on the 1st of April. He did not think the order implied that the lady was to reside with Lord and Lady Shrewsbury, but it was a material omission on the part of Dr. Doyle [a Roman Catholic Prelate and a guardian of Miss Talbot] that when they went abroad he had not applied to the court for an order as to her future destination. He thought all the information necessary as to her admission into the convent against the rules had not been given by the Lady Abbess, and that Dr. Doyle ought to give further information on the point. However he did not doubt that Dr. Doyle fully believed the young lady to be there as a boarder. Mr. Berkeley's petition was not confirmed by the answers or supported by other evidence, and he was convinced the matters stated in it relating to other persons were unfounded, at the same time he should not order him to pay costs as he *had elicited an inquiry which had been of much service to the court and to the ward.* The young lady would follow her own inclinations as to seeing him. The case was referred to the Master to prepare a scheme for the care of the ward. The costs both of Mr. Berkeley and Dr. Doyle should be paid out of the estate.

Miss Talbot had been placed for some time previously under the care of the Countess of Newburgh, a Roman Catholic lady, resident in London, and has been to several parties under her auspices, all of which are carefully chronicled by the press. It seems that her attachment to a conventual life has been removed (if indeed it ever existed), as according to a prevailing rumor she is to be married to Lord Edward Howard, second son of the Duke of Norfolk, and Vice Chamberlain to the Queen, with an estate of £25000 a year. In the course of the argument Mr. Rolt, the counsel for Dr. Doyle and a Roman Catholic, designated the letter of Dr. Hendren as the "production of *a weak vain-glorious man*, ignorant of all the facts, and which must be disregarded."

We have given these full details as some interest has been excited on the subject on these far distant shores. It has certainly confirmed the prevalent notions in English minds of Popish trickery and cupidity, both at home and abroad.

New Publications.

Elements of Instruction concerning the Church, for the use of Young persons, chiefly from the 5th Edition of "*Theophilus Anglicanus*," by Charles Wordsworth, D. D., edited and enlarged by Hugh Davey Evans. Philadelphia, H. Hooker. (for Sale by Stanford and Swords, New York.) 1851, p. p. 282.

An edifying Manual of Instruction in the principles and policy of the Churches of England and America. It is in the form of question and answer—pointed, terse, and full of matter and sound teaching. Very valuable additions have been by the learned American Editor especially the chapter "On Orders, Mission and Jurisdiction," respecting which confused ideas are too often entertained, and the whole of the 3rd part on the History and Organization of the American Church. It should be widely circulated and diligently studied.

The Ministry and Worship of the P. E. Church, by the Rev. Montgomery Schuyler, A. M., Rector of St. John's Church, Buffalo. Buffalo, Phinney and Co. 1850.

Five Lectures are here printed, delivered by the Author in his Parish Church, and requested for publication by the congregation. They were called forth by the shameless attacks of Dr. Thompson, the minister of the first Presbyterian Society in that place, and are lucid and forcible statements of the great leading features in the Ministry, Discipline, and Worship of the Church. An appendix is added containing more valuable information as to various historical points, especially "Calvin's views of Episcopacy, and his efforts to secure it," and a capital exposure of some of Dr. Thompson's misrepresentations and blunders. This work may be obtained at Stanford and Swords, in this City.

Practical Anatomy, Physiology and Pathology, Hygiene and Therapeutics, by T. S. Lambert, M. D., Professor of Anatomy and Physiology, in the Pittsfield (Young Ladies) Insitute. p. p. 258. New York, Leavitt and Co. 1851.

Popular Anatomy and Physiology, adapted to the use of Students and General Readers, by T. S. Lambert, M. D. pp. 408. Leavitt & Co. 1851.

The author has framed these works on the undoubted principle, that Health, Strength, and Length of Life, mental and physical, depend on the observance of certain laws; and he unfolds and develops those laws in the above treatises—the first of which, being designed for younger persons, presents a condensed view of the same subjects, which are more fully developed and explained in the second. The organization of the human frame, with its bones, muscles, tendons, nerves, &c., the organs of sensation, the construction and functions of the eye; the digestive organs, are lucidly explained, and illustrated by numerous plates and cuts. The theory of sensation; the description of the brain, and the circulation of the blood; the structure and action of the heart and lungs; respiration and ventilation, and the sound remarks on the necessity of wholesome diet and regular active exercise, for the preservation of health, with instruction on the training and nurture of young children, may be instanced, as peculiarly worthy of the attention of the reader. Several medical gentlemen of high standing and much experience speak in very decided and warm terms of the great value of these works, and the accuracy and scientific knowledge which they exhibit. The author, to use the language of one, "has kept the book well posted up to the present time." In fact, if these books are read carefully and thoroughly, the general reader will have a very competent knowledge from them of the wondrous structure of the human frame, and the best methods to be followed for the attainment of mental vigor and bodily health.

The Auto-Biography and Memorials of Captain Obadiah Congar, by Rev. H. T. Cheever. New-York. Harper. 1851. Pp. 206.

This little volume has been compiled by the Editor from the papers left by the subject of it. Capt. Congar was for 50 years a mariner and ship master of the Port of New York, and his writings as here given show great piety and much conscientious religious feeling. He was a member of the Presbyterian denomination, and active and zealous in its support. His remarks on the observance of Sunday at sea, contain many excellent suggestions for officers and sailors, and the book may be profitably used for Seamen's Libraries.

Hurry-Graphs, or *Sketches of Scenery Celebrities and Society*, by M. Parker Willis. New York. C. Scribner. 1851. Pp. 364.

These sketches are a selection of articles from the Home Journal, of which lively paper Mr. Willis is an editor, and they will be welcomed by many in the convenient and neat form in which they are now presented. The author's ability at *sketching* is too well known to need recommendation, and we have here some of his happiest touches in that line. In his delineations of New York fashionable society, good-natured sarcasm and judicious hints for improvement are well combined.

Foreign Reminiscences by Henry, Lord Holland. Edited by his Son. Harpers. 1851. Pp. 230.

This book will gratify chiefly the lovers of pruriency and scandal. Many of the tales he relates depend upon no authentic foundation, and can only do injury to the memory of persons long since resting in the grave. There are some interesting details given of Napoleon, whom the author greatly admired.

Rose Douglas, or the *Auto-Biography of a Minister's Daughter*, by S. R. W. Appleton. 1851.

A very pleasing Scotch tale, in which the character of the heroine is agreeably depicted, and the trials and incidents of her early life naturally delineated, with much pathos, and especially the Pastor's death. It inculcates the virtues of patience and resignation in adversity, and exhibits the advantages of self-reliance, fortitude, and active exertion in life's duties.

The Evergreen for May has appeared, and has a pretty view of Nazareth, with an explanation, taken from the attractive work of Dr. Wainwright. There are many other good papers, especially an obituary notice of the late Rev. Dr. Jarvis.

The True Catholic for May has just been received. A new volume of this sound and ably edited periodical commences with this number.

The Moravian Church Miscellany, Spirit of Missions, and Sailors' Magazine, have been received.

Among the numerous pamphlets on hand we would enumerate the following:

The Bishop of Vermont's Sermon, "The Divine Law for the support of the Ministry," preached in aid of the Fund for the Widows and Orphans of Deceased Clergymen in Massachusetts. A portion of this earnest and well reasoned appeal will be found on our first page.

Notes on the Construction of Sheepfolds, by John Ruskin, M. P., has been republished by Mr. John Wiley. It is said an Essex farmer, taking the title literally, bought a copy, expecting to derive useful directions from it—and a clerical friend obtained one, supposing it related to the building of churches. The author is favorably known by his works on Painting and Architecture, but has here got beyond his depth. He has assayed to settle matters of discipline and doctrine, Church authority and the meaning of formularies, and has only been able to show his utter incapacity for his self imposed task.

Jamaica and the Americans, by William Wemyss Anderson, is the title of a Lecture read before the *Colonial Literary Society*, at Kingston, Jamaica, January 17, 1850, and has been published by Stanford & Swords. The author details the impressions produced on his mind by a visit to the United States, and the unfavorable comparison which results from the negligence, inactivity, and absence of land-holders and other proprietors of the Colony. He thinks the employment of American skill, capital, and labour in Jamaica would be abundantly rewarded, and urges the subject on the attention of the citizens of the United States.

The Rev. W. W. Andrews, formerly of Kent, Connecticut, has published a second Edition of his "Sermon on withdrawing from the Congregational Ministry" and prefixed an Introduction which affords some valuable details as to the principles and polity of the singular society, of which the late Edward Irving was a prominent member.

Some other notices are deferred.

Diocesan Intelligence.

Diocese of New York.—The Ecclesiastical authorities have resolved, in response to the Letter of the Archbishop of Canterbury, to join in celebrating the Third Jubilee of the venerable Society for the Propagation of the Gospel. The details of the arrangements are not yet settled. It has however been determined, that on Monday, June 16, the anniversary of the day on which the Charter was signed, and which is therefore the opening of the Jubilee Year,—there shall be Divine Service and a Sermon, with the Holy Communion, in Trinity Church in this City. This is the day on which the first of the Jubilee Services in England, will take place in Westminster Abbey.

A General Ordination for this Diocese will be held by the Rt. Rev. the Bishop of Western New-York, on the Feast of St. Peter, the second Sunday after Trinity, in Grace Church, Brooklyn Heights. Candidates for the Diaconate or Priesthood will send in their papers to the Standing Committee on or before *the 2d of June*; and be prepared to meet the Bishop for their examination on the 26th of June.

Western New York.—

Bishop DeLancey's Visitation.—On Easter Monday, the 21st, Bishop DeLancy visited St. John's Church, Sodus. Prayers were read by the Rev. Mr. Hills, of Lyons, and the preface by the Rev. Mr. Stokes, the Missionary of the station. The Bishop preached and confirmed *twelve* persons.

In the afternoon, services were held in the school house, at Sodus Point. Prayers were read by the Rev. Mr. Stokes, the sacrament of baptism was administered to an adult by the Rev. Mr. Hills, and the Bishop preached and confirmed *six* persons. Zealous and liberal efforts are being made at this place to organize a new parish and to erect a Church edifice, looking to their more favored brethren elsewhere for countenance and assistance in the enterprize.

On Easter Tuesday, the 22nd, the Bishop preached in the Union House of worship at Pultneyville, prayers being read by the Rev. Mr. Beach of Palmyra, and the Rev. Mr. Stokes being also present.

In the evening of the same day, the Bishop officiated in Zion Church, Palmyra, where he held a second confirmation, preached and confirmed *seven* persons, making in all confirmed for this parish fifteen persons. Prayers were read by the Rev. Alfred B. Beach, of Canandaigua, assisted by the Rev. Mr. Stokes, who read the lessons, and the preface by the Rev. Amos B. Beach, the Rector of the Church.

On Sunday morning, the 27th, the Bishop held a confirmation in Trinity Church, Geneva, when the Rev. Mr. Bissell read prayers, assisted by the Rev. Dr. Hale, who read the creed and collects, and the Rev. Prof. Page, who read the epistle. The Bishop read the Ante-Communion service, and preached and confirmed *ten* persons, the Rev. Mr. Bissell reading the confirmation preface.

On Sunday afternoon, the 27th, the Bishop officiated in St. John's Church, Vienna. Prayers were read and three adults and one infant were baptised by the Rev. Dr. Hale of Geneva, and the Bishop preached and confirmed *two* persons; the preface being read by the Rev. Dr. Hale. Summary of Confirmations, 52.—*Gospel Messenger.*

Massachusetts.—*Episcopal Visitaions.*—The Bishop of the Diocese has commenced his spring visitations. The following is a list of Confirmations in the parishes which have been visited:—In Christ Church, Cambridge, *thirteen*; in St. Paul's, Brooklyn, *six*; in St. Stephen's, Boston, *twenty-five*; in Trinity Church, *sixteen*; in St. Paul's, *fourteen*; in Grace Church, Medford, *three*; in St. Mary's Church, Dorchester, *eight.*—*Christian Witness.*

From the Banner of the Cross.

Pennsylvania.—*Charter of Incorporation of the Hospital of the Protestant Episcopal Church in Philadelphia.*—Whereas, *the following named persons, citizens of this Commonwealth, viz.:* have, together with other citizens, associated themselves for the purposes set forth in the following articles, and are desirous to be incorporated agreeably to the provisions of the Act of the General Assembly of Pennsylvania, entitled "An Act to confer on certain Associations of the Citizens of this Commonwealth, the powers and immunities of corporations or bodies politic in law,"—They therefore declare the following to be the objects, articles, and conditions of their said association, agreeably to which they desire to be incorporated, viz.:

I. NAME.

The name of this Corporation shall be "The Hospital of the Protestant Episcopal Church in Philadelphia."

II. OBJECTS.

The objects of this Corporation are—

1. To provide medical and surgical aid and nursing for the sick and disabled, either at the wards of the Hospital or at their homes.
2. To instruct and train suitable persons in the duties of nursing and attending upon the sick.
3. To provide the instructions and consolations of religion according to the principles of the Protestant Episcopal Church, for those who are under the care of the institution.
4. Such other purposes incidental and kindred to those above mentioned as the Board of Managers hereinafter to be provided, may prescribe.

III. OF CONTRIBUTORS.

1. Every person contributing, at one time, a sum not less than fifty dollars, shall be entitled to vote at the annual election for managers.

2. Every contributor of one thousand dollars shall be entitled to have one person constantly in the wards on his or her recommendation.

2. Every contributor of two thousand dollars shall become a perpetual contributor, and be entitled to have one person constantly in the wards on his or her recommendation; and shall have in addition, the privilege of designating by last will, or other declaration in writing, attested by two witnesses, in whom the rights of contributorship shall be vested.

4. Every contributor of five thousand dollars shall be entitled to confer such name as he or she shall appoint upon a ward, which shall ever thereafter bear that designation

5. Every contributor of ten thousand dollars shall be entitled to confer such name as he or she shall appoint upon a ward which shall ever thereafter bear that designation, and shall have in addition the privilege of having five patients at all times in the Hospital. Such privilege to be enjoyed perpetually, and to pass by last will or other declaration in writing attested by two witnesses.

6. A contributor of any sum shall be entitled to have a patient each year upon the books of the institution, for a period equal to double the period which the annual interest on his contribution would entitle him to, at the rates for pay patients.

7. A yearly payment of five, ten, twenty, or more dollars constitutes an annual subscriber, with the privilege of having a patient in the Hospital or of securing attendance and medicines, at his or her home during the year of his subscription, for a period equal to double the period which the amount of his subscription would entitle him to, at the rates for pay patients, but without the right of voting for managers, unless his annual subscription shall amount to fifty dollars.

8. The corporation hereby established shall also be entitled to receive from persons charitably disposed, donations or legacies to any amount not falling within any of the foregoing classes, and apply the same to the general purposes of the institution.

9. The privileges of all contributors or subscribers shall be subject to the regulations of the institution.

IV. OF GOVERNMENT.

The government of the institution shall be vested in a Board of Managers, consisting of twenty-four persons, communicants of the Protestant Episcopal Church in Philadelphia, one-third of whom shall be clergymen, in addition to the Bishop of the Diocese, if there be one, who shall be ex-officio President of the Board. In case of a vacancy in the Episcopate, the Board shall choose for the current year one of their own number to be president, until there be a Bishop of the Diocese.

The election for managers shall be held on the first Tuesday of January, 1852, and thereafter on the first Tuesday of January in every year, or in case of failure to elect on that day, on any subsequent day. At the first election, twenty-four managers shall be chosen, in three different classes of eight members each, to continue in office for one, two, and three years respectively; and at every subsequent election eight members shall be elected to serve for three years. The Board shall have power to fill vacancies in their own body. Seven members shall be a quorum for all ordinary business, including the payment of current expenses. But for filling vacancies in their body, making or altering bye-laws, purchasing or selling real estate, or other capital stock of the institution, or contracting any debt beyond two hundred dollars, except for current expenses, thirteen members shall be required to form a quorum.

The Board of Managers shall appoint at their first meeting in each year, or at such other time as they may designate, a Treasurer, Secretary, and other necessary officers, provided, however, that the Treasurer shall not be one of their own body.

The Board of Managers shall hold meetings monthly at such time and place as they may appoint, of which due notice shall be given.

V. OF MEDICAL OFFICERS.

The Board of Managers shall choose at their first meeting after their election, or at such other time as they may appoint, such number of Physicians, Surgeons, and Obstetricians, for the current year, as they shall deem fit, who shall form a Medical Board. They shall also fill vacancies as they occur, and shall have the power of removal.

The entire medical care of the patients shall devolve on the said Medical Board.

No patient shall be admitted except in the cases herein otherwise provided for, without the approbation of the Physician or Surgeon at the time in attendance. The nurses and attendants shall be subject to their authority.

There shall also be appointed at the same time assistant Physicians, Surgeons, &c., whose duty it shall be to attend daily in such rotation as they may decide among themselves, to treat such sick or injured persons as shall present themselves for advice and assistance as out-patients, and they shall visit them at their houses when the case is such as renders them unable to come to the Hospital for treatment.

There shall be appointed by the Board of Managers annually such number of house resident physicians as shall be designated by the Medical Board and approved by the Managers, whose duty it shall be to attend to the treatment of all the in-patients during the intervals of the visits of the attending members of the Medical Board, to whom they shall be held responsible for that duty. They shall also prescribe for such cases of out-patients as may be presented at those hours when the assistant Physician or Surgeon is not in attendance.

VI. OF RELIGIOUS SERVICES.

A Chaplain shall be appointed by the Bishop of the Diocese for the time being, or in the event of a vacancy in the Episcopate by the Board of Managers, whose duty it shall be to celebrate Divine worship every morning and evening in a chapel to be provided for that purpose.

He shall be ready at all times to discharge all duties pertaining to his office as a minister of the Gospel, as well to the sick and poor at their own homes, as to the patients in their wards.

Private religious ministrations are not to be understood as prohibited to any patient according to his or her conscience.

VII. OF PATIENTS.

Any case of accidental injury shall be admitted if brought to the Hospital within twenty-four hours of the time at which the injury was received, and the case considered by the House Physician or Surgeon sufficiently severe to require assistance

Other patients, without exclusion of creed, color, or country, shall be admitted, subject to the decision of the Physician or Surgeon at the time in attendance and the acting Managers; provided, that among incurable patients a preference shall be given to members of the Protestant Episcopal Church.

Those cases which are deemed by the Medical officers most necessitous, urgent and dangerous, and those which are most likely to admit of being relieved, are to have a preference in being received as patients.

Persons afflicted with contagious diseases may be received, subject to such limitations or regulations as experience shall show to be requisite.

IX. OF NURSING AND LAY ATTENDANTS.

Besides paid nurses, the following may be employed, subject to such restrictions and regulations as the Managers shall from time to time prescribe.

1. Persons of both sexes who wish to be educated for the business of nursing.
2. Persons of both sexes who wish to devote a portion or the whole of their time to gratuitous attendance on the sick and afflicted.

Until the regular election of a Board of Managers, in January, 1852, as hereinbefore provided, the following twenty-four persons shall compose the Board of Managers. (Names not given.)

Ohio.—*Episcopal Visitation.*—The Bishop of the Diocese visited St. Paul's Church, Cincinnati, on Sunday before Easter, April 13th. After service by the Rector, the Bishop preached and confirmed eight persons, the Confirmation preface being read by the former.—*Western Episcopalian.*

CLERICAL CHANGES.

The Rev. Charles G. Acly, of Clyde, W. N. Y., has accepted a call to Union Church, Humphreysville, and intends to enter on his duties the 2nd Sunday after Easter.

The Rev. Richard Radley has been received from Illinois into the Diocese of Western New York, and is settled in St. Paul's Church, Stafford, Genesee county.

The Rev. Prof. Spencer has resigned the Professorship of Latin and Oriental Languages in Burlington, Coll. N. Jersey. Prof. Spencer's address for the present is Burlington, N. J.

The Rev. S. R. Johnson, D. D., Professor of Systematic Divinity, has removed from Brooklyn, to the General Theological Seminary, East Building, N. Y. City.

The Rev. Philander K. Cady, having become the Minister of Trinity Church, West Troy, requests all letters and papers to be directed to him at that place.

The Rev. Orlando Harriman, having returned to this part of the country, desires all letters and papers for him, to be addressed for the present to 411, Fourth-street, New York.

The Rev. Dr. Brooke has resigned the charge of Christ Church, Cincinnati. The Rev. Richard Newton of Philadelphia, has been unanimously elected to fill the vacancy, but his acceptance is uncertain.

The Rev. David Kerr has been received by Letters dimissory from the Rt. Reverend the Bishop of Mississippi, into the Diocese of Maryland, and is officiating as assistant in Trinity Church, Washington, D.C.

The Rev. Cornelius W. Bolton has been received by Letters dimissory from the Ecclesiastical authority of the Diocese of New-York, into the same Diocese, and has been duly elected assistant minister of Christ Church, Baltimore.

The Rev. William I. Clark has been received by Letters dimissory from the Rt. Reverend the Bishop of Pennsylvania, in the same Diocese, and is residing in Washington, where he has charge of a Female Academy.

The Rev. Francis A. Baker has resigned the assistant ministership in St. Paul's Parish, Baltimore, and has accepted the Rectorship of St. Luke's Church, in that city.

The Rev. Thomas L. Green, deacon, has been chosen assistant minister of St. Luke's Parish, Queen Anne county, *P. O. Church Hill.*

The Rev. J. W. McIlvaine, deacon, has resigned the charge of Grace Church, South Oyster Bay, Queens county, and accepted an invitation to officiate in Christ Church, Butternuts, Otsego county, N. Y.

Died.

At St. Louis, Missouri, on Easter Tuesday, at 1 o'clock, P. M., Mr. Robert P. Williams, aged 63 years. The deceased had long been subject to an affection of the lungs, but until the Tuesday proceding his death there were no indications that the time of his departure was at hand. On that day he had, as usual, actively engaged in his business, but the sun had scarcely passed the zenith ere he was premonished that his earthly course was well nigh run; so hastened home to set his house in order which he had barely strength to accomplish. His medical adviser pronounced the attack apoplexy of the lungs, and was of the opinion that he could scarcely survive the night. But he had long been prepared for such an emergency, and the sudden call to meet the Bridegroom would have found him with his lamp trimmed and burning. Expressing a desire to commemorate once more the dying love of the Saviour, in this memorable Passion Week, before he should be called to endure the last pangs of suffering, messengers were sent to his Pastor and children, and thus surrounded by the members of his family he received the last consolations of the Church. The prescriptions of the physician having been blessed to his relief, his stay on earth was prolonged for another week, during which time he ceased not to warn the numerous friends who called to see him to consider their latter end, and, by reason of his privileged years, to admonish the Pastor "to contend earnestly for the faith once delivered to the saints"

In the decease of Mr. Williams, the Church has lost one of her most valuable and efficient members. Several times he has been chosen as a delegate to the Diocesan Convention, for he was ever known as the firm and uncompromising adherent of sound Church principles, and there was no doubt that his zeal and influence would be exerted in their maintenance. For a number of years past he was also industriously employed as agent for several Church periodicals, more for the love of spreading the truths which they aim to disseminate than for any pecuniary reward. In the absence of Clergymen, he has frequently been called upon to read Divine Service, and his efforts to be useful and edifying in this way will always be gratefully remembered by those who attended the Sanctuary on such occasions; for without his aid they might have been prevented from assembling themselves together.

To Correspondents.

"Our Diocese" has been received. If we can get a copy of the Report, which is of some length, we will endeavor to publish it.

"K. M. F." shall appear next week.

Notices.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

The Lecture to-morrow evening at 7½ o'clock, will be upon "The Monuments of the dispersion of mankind at Babel, subsequent to the Mosiac deluge. All are invited. Seats Free.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tusday evening next, 13th instant, at 7½ o'clock.

May 6, 1851. Thos. P. Cummings, Rec. Sec.

NEW YORK ECCLESIOLOGICAL SOCIETY.

The third anniversary meeting of the Society will be held at St. Paul's Sunday School rooms, on Monday evening, May 12th, at a quarter before 8, P.M.

The Rev. President of the Society will deliver the anniversary address. The clergy and members of the Church in general, are invited to attend.

MARYLAND CONVENTION.

The Annual Convention of the Protestant Episcopal Church in the Diocese of Maryland, will be held in St. Paul's Church, Baltimore, on Wednesday, May 28th, at 9 o'clock, A.M.

May 6-3t H. Colburn, Secretary.

ANGLO AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey. Apr 5 2m

ST. MARY'S HALL,

Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector. Apr 29-2m

☞ A meeting of the Clergy of Fairfield Co., Conn., will be held in the Parish of St. Pauls, Norwalk, on the 13th & 14th of May.

The first service will be on Tuesday, at 3 o'clock, P.M.

WM. W. BRONSON,
Danbury, April 28th, 1851. 2t Secretary.

RELIEF FOR BROKEN-DOWN CLERGYMEN AND OTHERS.

Dr. Banning, of 311 Broadway, takes this method of informing all Bronchitic, Dyspeptic and generally debilitated ladies and gentlemen, but especially Clergymen and Singers,—that, after travelling several years for investigation and experiment, he has perfected a complete System of Mechanical Appliances, by which, in conjunction with other rational and simple means, he is now prepared to give ENTIRE RELIEF to their sufferings; and that, for the immediate and great benefit to be derived from his directions and Supports, he refers to many distinguished public speakers and vocalists of this city.

Dr. Banning would also mention the fact, that the work, entitled "Common Sense," exposing the causes of, and teaching how to prevent and relieve Consumption, Bronchitos, Dyspepsia, and Chronic Weaknesses generally, may be had at his office, where he remains for consultation on these topics, from 9 A.M. to 5 P.M. tf

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since April 29, viz:

Bethesda ch, Saratoga Springs, 11; Amos Palmer of Morris, NY, Easter offgs at the offertory, Jubilee College, for Oregon, 13 30; St Marks, Lewiston, Pa, 2; St Johns, Dubuque, Iowa, 6; St James, Fairhaven, Ct, 5; Zion, Little Neck, LI, for Ill, of which 5 83, is from the SS, 17 8; St Johns, Fort Hamilton, NY, Easter offgs, 30; offgs Christ ch, Savannah, Ga, 1 50; thro E Wilcox, R A in Pa, St Lukes, Phila, 5, St Pauls, Beaver, Pa, 4; St Marks, Frankfort, Pa, 10 40; St Pauls, Whitehall, NY, 3; St Michaels, Trenton, NJ, 40; C P, Ridgefield, Ct, of which 10 is for Wis, 20; St Pauls, Brunswick, Me, 15; Miss E & J Wilton, East Plymouth, Ct, for Ill, 2. Total, 195 28.

THOMAS N. STANFORD, Treas.,
New York, May, 6, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Apr. 29, the following contributions, viz.:

Collinsville, Ill, half 1 75; NY S S, St Georges, Stuyvesant Square, for China Fem Sch B'dg, 35; Sch at Cape Palmas, from Little Harry, 10, to be divided between schools in Af Gr & Chi, 22 91—27 91; Orange, NJ, St Marks, 10; Otsego, NY, Morris A Palmer, 10; Lewiston, Pa, St Marks part of Easter offgs, 3; Florida, Talahasse, Miss M P Randolph and Mrs L B Parkhill, 10; Motrose, Va, Westmoreland Co, 2; Gambier, O, Harcourt, 13; Phila, Pa, St Philips Ed, Isaac and Edward Newville, Af, 40; Flatbush, NY, St Pauls, Rev Mr Long, 5 94; Meherria Parish, Hicksford, Va, Af, from col'd congregation, 4; Watertown, Conn, Christ, addl, for Fem Sch B'dg, Chi, 7; Richland, Lo Ca, Zion, Epip coll, Af, 52 18; Richland, Lo Ca, do, mthly coll for Af, 17 32; Charleston SC, mo miss lec, 4 25; Charleston St Michaels SS, Af, 20; N Orleans, La, SS of Christ, Ed, Chi, 25. Total, 503 38.

P. P. IRVING,
May 5, 1851. 2 Park Place.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 1st ult., the following contributions, viz.:

From A C B, 2 50; St Georges Church, Astoria, Rev T R Chipman, 15; Zion Church, Morris, Rev W H Hill, 7; Christ, Morristown, Rev J Scoville, 8 25; St Pauls, Whitehall, Rev G N Sleight, 4; St Pauls, Albany, Rev Dr Kip, 43 60. Total, 80 35.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
May 6, 1851. 55 Water-st.

NASHOTAH MISSION.

The undersigned gratefully acknowledges the receipt, thro T N Stanford, Esq, of 2; anonymous, W NY, 3 82; Trinity, Lowville, W NY, 3 77; Little Marian's savings, Van Voorst, NJ, 28; St Saviour, Maspeth, LI, Rev William Walsh, Rector.

Nash. Lakes, Delafield, AZEL D. COLE,
Wis, April 30, 1851. Pres. of Nash. House.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 1st ultimo, the following contributions, viz:

From Ladies Aux Miss Soc of Church of Annunciation, NY, Mrs Seabury, Trea, 2; A C B, for Diocesan Missions, 2; Trinity, New Rochelle, Rev Dr Morgan, offertory coll on Easter Day, by Mrs D and Miss T, 23; Zion, Morris, Rev. W H Hill, 8; Ch of Holy Spirit, Rondout, Rev Wm T Smithett, 3 75; Ascension Ch, Esopus, Rev Wm T Smithett, 4 25; Amos Palmer, Esq, Morris, Otsego Co, for Diocesan Missions, 10; St Pauls, Whitehall, Rev G N Sleight, 10; Ch of Epiphany, NY, Rev Lot Jones, 6 24; St Marys, in the Highlands, Rev R Shaw, 6 34; St Johns chapel, NY, Rev Dr Wainwright, 195 50. Total, 273 8.

C. N. S. ROWLAND, Treasurer,
May 6, 1851. 55 Water street.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 23rd ult.

Mrs M Doyle, Williamsburgh, 1, W C Pierrepont, Esq, 5, ann; Zion ch, Rome, W NY, Rev H R Whipple, 7 40. Total, 13 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, May 6, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 28th inst.

St Johns, Delhi, Rev S G Appleton, 2; W C Pierrepont, Esq, 5; M Dix, 1, ann.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 6, 1851. 20 John street.

A NEW SPEAKER FOR SCHOOLS.

D. APPLETON & CO. Publish this week, the "Book of Oratory," a new collection of Extracts in Prose, Poetry, and Dialogue, containing selections from distinguished American and English Orators, Divines, and Poets, of which many are specimens of the Eloquence of the Statesmen of the present day; for the use of Colleges, Academies, and Schools, by Edward C. Marshall, M.A., Assistant Professor of History and Belles Lettres, in N.Y. Free Academy, late Instructor in the Military School at West Point, in Geneva College and in the N.Y. University; one vol 12mo, of 500 pages, price $1.

This is the most complete work on Oratory, that has been prepared for the use of Schools and Colleges. The selections have been made with due regard to taste and elegance of composition, chiefly from the Speeches and writings of American Orators and Authors, and they embrace almost every variety of sentiment and passion which the language expresses. The object of the work is to aid in the formation of most accomplished readers and speakers.

D. A. & Co. also publish the following College and School Text Books.

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——— Higher do 84c
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A SWEET TONED INSTRUMENT in perfect order—has five stops and swells, suitable for a congregation of a 1000 persons. In consequence of removal within a few days, will be sold at the nominal price of $225 (cash). Any Church in want of such an instrument, will find it the cheapest in the world. 69 East 16th st. May 6-$1t.

REPORT FOR APRIL, of the New York Life Insurance Company, 106 Broadway. This Institution, during the month of April, 1851, has issued One Hundred and Thirty-nine new policies, viz:

To Merchants	43	To Manufacturers	10
Lawyers	7	Mechanics	17
Clerks	12	Agents	3
Farmers	15	Clergymen	5
Ladies	2	Machinists	3
Physicians	3	Public Officers	2
Hotel Keepers	3	Others	14
	85		54
			85
Total for the month,			139
Whole number of policies issued by the Company,			6955
Accumulated capital, January 1st, 1851,			$354,755

A Dividend of Fifty per cent, has been declared for the year ending Jan. 1, 1851. Also, an interest of six per cent. payable cash on all previous dividends.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.

A CHURCHWOMAN is desirous of finding a quiet and respectable home, where she may be considered as one of the family, and where her assistance with the needle for a portion of the time, would be received as equivalent to her board. Or she would take charge of a small family requiring a superintendant. For name and present residence, enquire of Rev. Dr. Seabury, 125 West 15th-st, who will also answer any other enquiries respecting the applicant. Any written communication may be addressed to E. C., as above.
April 19 3t

A MARRIED LADY is desirous of having a few pupils to instruct on the Piano, at their residence, would also give lessons a short distance from the city. Terms moderate, and warranted satisfaction given. None but beginners taken. An address with name and residence, to Mrs. R. F. C, at the office of this paper, or at the Union Square Post office, will receive attention. Apr 5-8t$.

MOUNT WASHINGTON COLLEGIATE INSTITUTE, 218 Fourth street, Messrs. CLARKE & FANNING, Principals, opens its Summer Session, April 28th. 8t

Poetry.

For the Churchman.

To an Absent Sister.

BY ALLEN LEE BOURS.

"Thou art ever with me."

When shades of night have passed away,
And darkness gives its place to day;
To God, who's kept me through the night,
And bless'd me with the morning light;
Ascends my humble morning prayer;
Dear sister, thou art with me there.

"When Noon its throne in light arrays,"
My voice in earnest prayer I raise,
That He, divine Almighty Friend
Will still vouchsafe our paths t'attend,—
That we may both in Heaven appear;
Dear sister, thou art with me there.

When night again "involves the skies,"
Again my fervent prayer doth rise,
That He will deign our ways to bless,
Crown all our efforts with success—
And keep us in His holy fear:
Dear sister, thou art with me there.

Morn, noon and night, while life shall last;
Till I through all have safely past,
Thou art forever in my mind;
And when I shall this breath resign,
To Heaven shall rise my dying prayer,
That we may be together there.

Seected Matter.

[From the Spirit of Missions.]

Missionary to Oregon.

At a meeting of the Committee, held Monday, March 24th, a letter of "Instructions" to its first Missionary in Oregon was resolved on, and under the same authority prepared. That letter is now spread before the Church, not only in evidence of the deliberate care with which the subject has been entered upon by the Committee, but also in the confident hope on their part, that it will tend to call forth the united energies of the Church for the liberal support of a Missiom, the fairest in its prospects of any the Committee has yet established, and to be conducted on principles that will satisfy alike the fears of the wordly prudent, and the hopes of the trustful Churchman.

LETTER OF INSTRUCTIONS.

MISSION ROOMS, *March 25th*, 1851.

REV. WM. RICHMOND, *Missionary to Oregon:*

Rev. and Dear Sir,—The Committee, while well aware of the difficulty of definitely instructing their first Missionary in entering on a field so distant and untried as Oregon, do yet feel it their imperative duty, until the Church shall provide Episcopal Supervision for the same, to lay down for his general guidance their present views as to the most effective method of conducting the Mission.

They recommend, therefore, that he should

1. By a rapid survey of the more settled parts of the Territory, be enabled to map out, as it were, the Missionary ground, noting therein the comparative facilities at different points for planting the Church, and report the same at the earliest opportunity to the Committee.

2. The portion of Oregon to which, under present advisement, they would especially direct his attention, is that known as the lower valley of the Williamette, comprehending some twenty-five miles on the Columbia, so as to include on that river the rising villages of St. Helen's and Milton, with Fort Vancouver; and on the Williamette, the towns of Portland, Milwaukie and Oregon City.

3. Within such district, being a circle of not more than twenty-five miles radius, and comprehending the most flourishing sites in the Territory, the Committee deem it advisable for the Missionary, after his first survey, mainly to concentrate his labors, organizing the Church, wherever circumstances justify it, and Sunday-schools with Church instruction, where numbers are too small for immediate organization; distributing freely the Prayer Book, and encouraging Lay Reading in the intervals of the Missionary's visits. Finally, and as a vital point in his operations, to select within the limits before prescribed, one favorable central location for the erection of a Mission House on ground obtained for that end, as a home for himself and such other Missionaries as the Committee may send, until permanent Parochial Churches shall be established.

4. Such central location the Committee would suggest, under correction, will be found at or near the town of Portland, fifteen miles from the mouth of the Williamette, and therefore central to the whole district, as well as being the most flourishing town of the Territory, having already a population of near three thousand souls.

5. The nature and object of such Mission House to be as follows:—The land and building to be the property of the Committee, held by the Senior Missionary in trust. The same to be the common house of its Missionaries, and until further action of the Committee, the Senior Missionary in the Station to be its acting head. The house-keeping to be provided by themselves out of their salaries. The funds for its erection and continued support to come out of—

I. Government lands, entered as of right in the name of the Missionaries, but for the benefit of the Society;

II. Local contributions raised by the Missionaries for that object; and

III. Donations from Churches or individuals, given for that specific end; or should these fail, the deficit to be chargeable on the Committee. It is believed, however, and confidently hoped, that such establishment will be so favorably regarded in Oregon itself, as in all probability to be erected without drawing at all on the Eastern funds.

This will afford to the Missionary what, when solitary, he most needs, the sympathy of a congenial home, and in other ways be favorable to the success of ministerial labor in a new country. When the property ceases to be required and used for these purposes, it will prove a valuable possession for educational and other Church objects.

6. The Committee would recommend that the present Missionary and his successors should obtain, as far as practicable, either by gift, or availing themselves of the privileges granted by government to actual settlers, in all places where it may now or hereafter be practicable to establish the Church—a site for the Church edifice, and a suitable amount of glebe land for the residence of the minister, and to aid in his support. All such property shall be held in trust for the Domestic Committee, which they may transfer in proper time to the authorities of the dioceses, or to the Church corporation duly organized in the place. The Committee believe that such gifts or endowments, though at present, perhaps, of small nominal value, will prove in the end a secure and permanent provision for the Church.

7. In all legal and civil matters pertaining to rights or grants of land from the general government or the local legislature, for the Church or its Missionaries, the official advice and personal influence of the Governor and other officers is respectfully invoked; and to the present Secretary of the Territory, Gen. Hamilton, from the deep and intelligent interest he has manifested in the planting of the Church in Oregon, the Mission is especially commended as to an earnest and influential friend.

8. Where schools of the Church cannot be directly formed, the Missionary may yet be able to exercise, with approval, a very favorable influence in preparing for their establishment, by introducing and encouraging the use of Church books; the responsive use of the psalms, chanting, and other Church services—alike interesting and improving; and to this end all supplies of books will be forthwith made when called for, by the Committee, through the liberality of the Church societies in this city.

9. The official introduction of the Missionary, on the part of the British Consul, to the government and servants of the Hudson's Bay Company, opens to him another source of happy influence, by bringing within his sphere, some who might otherwise stand aloof; many, it is probable, early attached to the Church at home, but long estranged from its services.

10. As touching the Indians within the Territory, the Committee would recommend deferring for the present all consideration of their case, and devoting all the energy and talent of our missionaries to planting the Church firmly among our immediate brethren, in the belief that if any thing effectually can ever be done for the Indian in Oregon, it must be through the medium of the Church itself there firmly planted.

11. In all communications with the Committee, the Missionary is reminded that it will be important to give them such form as may fit them for the pages of the Spirit of Missions, not only as adding to the general interest of the work, but as specifically strengthening the hands of the Committee to carry on the Mission, by deepening the interest felt in it, and consequently enlarging the funds for its support.

12. The Committee need not add the expression of their confident hope that harmony of sentiment and action will adorn, as it will strengthen, the Church's Missionary in Oregon. To the Missionaries of the Board, it is for the present an undivided inheritance, with a common home, and equal labour.

One distinction alone remains—the Missionary first appointed, and to whom this letter is addressed, will have the honor as well as the labor of being a pioneer to clear the way for those who follow him; and the high pleasure, to have prepared a homĕ, be it but a log cabin, wherein to greet, before another winter arrives, at least two or three fellow-laborers with him in the good cause. That "Home" will be the fruit of the labors and toils of him whom the Church now gladly hails as her first Missionary to the rising state of Oregon.

From the Banner.

Diocese of Tennessee.

To the Ministers of the Protestant Episcopal Church in the Diocese of Tennessee.

MY DEAR BRETHREN: Just on the eve of embarkation for a foreign land, in the faint hope of recovering my health, and realizing the uncertainty of life and all its concerns, and the not improbable termination of the interesting relations which have so long subsisted between us, I feel my heart drawn towards you with deep and affectionate interest; and I would embrace the opportunity which a few unoccupied moments furnish, to convey to you the expression of my love, my abiding solicitude for your usefulness in your work, my parting counsels, and the assurance of my prayers and my blessing. A separation, contemplated only as temporary, is painful; for our interests, our hopes and our joys in the prosecution of our common work, have been one and the same. How much more painful the thought that our separation may be final,—that we may never again meet in this world to "take sweet counsel together," and unite our efforts, as we have so often done, to forward the interests of Christ's cause and His Church! Such a thought, at such a moment as this, naturally leads me to ask myself, whether I have been faithful in aiding, exhorting, and warning each one of you in his proper sphere of duty? Would that I could, with the consciousness of many infirmities and imperfections which have marked my labors for years past, now appropriate the language of the blessed Apostle, and say, "I have not shunned to declare unto you the whole counsel of God!" But far short as I may have fallen, in discharging the full measure of my duty in this respect, I feel assured that you will bear testimony to the fidelity with which I have always urged and exhorted you to build on the one only foundation held forth by the Church to the hope of sinners—that is, "Christ crucified"—"Christ the wisdom of God and the power of God"—Christ "who of God is made unto us wisdom and righteousness and sanctification and redemption." Herein is every want of the poor and helpless sinner fully met and satisfied, if he will be but believing and obedient. Here is life for the dead—wisdom for the ignorant—strength for the weak—pardon for the guilty—sanctification for the polluted—deliverance from the power of death and the grave! Still, brethren, stand firmly on this foundation, and build up the spiritual temple upon it, feeling assured, as you well may, that no winds or waves can undermine it or beat it down.

Teach your people that, "the blood of Christ Jesus cleanseth us from all sin"—that, "the offering of Christ once made, is a perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual; and that there is none other satisfaction for sin but that alone"—that "by His one oblation of Himself once offered, He hath made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world"—that by virtue of this His sacrifice in our nature, He hath restored all mankind to a capacity for salvation, and to new and acceptable terms of obedience, and that all men are now invited to come to Him, that they may have life—to enter into covenant with Him through the appointments of His Church, that thereby they may gain the mighty help of the Holy Ghost, the Sanctifier, to purify their hearts by faith, renew them in the temper of their minds, and fit and qualify them, through a course of moral discipline, for the enjoyment of a blessed immortality. Never, I beseech you, dear brethren, lose sight of these great central truths of our holy religion. However circumstances may occasionally render it proper to discuss collateral subjects growing out of the relations of life, providential dispensations, or the duties of charity to our fellow men at home or abroad, we must invariably return again to that which is the great subject of all profitable preaching—CHRIST, *the glory of Israel and the light of the Gentiles! the Saviour of the world—the Judge of quick and dead!* Be gentle towards all men. In your addresses to your fellow sinners "put on bowels of mercies, kindness, compassion," and persuade sinners to come to Christ Tell them of His tender mercy, of His boundless love, of His almighty power—how that "He will not break the bruised read, nor quench the smoking flax," and how blessed a thing it is "to have the Lord for our God."

Be very watchful over your flocks, and "see that none take any hindrance or hurt through your neglect." Show all compassion and kindness for them, and when need compels you to use reproof, let it be done with the spirit of Christ—let your manner show how painful it is to you to use the authority and power with which Christ the great Head of the Church hath invested you, and that you employ it for edification and not unto destruction.

I again entreat you, dear brethren, as in the address which you will hear at the Convention, and at which I earnestly hope you will all be present, to exhort your people to contribute liberally to the support of Diocesan Missions. God has been very gracious to the land in which we live, "by sending us rain and fruitful seasons, and giving us all things richly to enjoy." Do let us show our gratitude by gifts for the extension of His Church, in some degree accordant with the multitude of blessings we have enjoyed.

I need not exhort you, brethren, to love one another; for this ye do fervently, and are so fulfilling the law of Christ. Under many afflictions and bereavements, this one thing has been to my heart a cordial in sorrow and a support in trial. Finally, my brethren, pray for me, and ask your people to pray for me that I may be restored to you, if it be God's good will and pleasure, in renewed health and strength, to work with you, and above all, that I may be kept by the power and grace of God in Christ Jesus, "from sin unto salvation." And now may "the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to Whom be glory forever and ever. Amen."

Your faithful friend and affectionate pastor,
JAMES H. OTEY,
Bishop of Tennessee.

New York, April 10, 1851.

[Church papers will please to copy.]

S. P. G. Quarterly Paper, January.

A Ready Mind.

EXTRACTS FROM A PRIVATE LETTER OF A MISSIONARY IN NEWFOUNDLAND.

We have been shut up for three or four months, and have had no opportunity of hearing any news, or sending any correspondence to St. John's. I hope the ice will soon break, and I shall have the pleasure of hearing from you. In expectation of the boats sailing, I am writing this. The winter, though long, and my position most solitary, has yet been a happy one and a busy one, for in addition to my usual duties I have been schoolmaster for two hours a-day (the schoolmaster having left). I am much rewarded for the exertion by the many expressions of gratitude of the people who remained with us, or, as we say 'stayed on the room.' A number of my flock go into the woods in the winter to cut timber and shoot birds or deer; their children of course could not attend, I average fifteen daily. Mrs. W. taught the girls knitting, marking, &c. I am on the best terms with my people, and I am very thankful to say that they attend service on Sundays, Saints'-days, and week-days, very well. The full service on Wednesday evening, when I have been lecturing on the Prayer-Book, has been as well attended as the Sunday service. In the Sunday-school I have some very quick children; on Palm Sunday two boys learnt the whole of the Gospel, with the Collect, and a Psalm; the children regularly learn Collect, Gospel, and Psalm. I have had a class of adults on the Sunday evening, when we have read Exodus, illustrated and explained with maps, and other books.

"My *Missionary Meetings* have been as successful as I could well expect, and the *duty of subscribing* to enable those 'who preach the Gospel to live of the Gospel' is fully recognised. I had a meeting in December to arrange the warming and lighting of the building. As we have no carpenters, it was agreed that the 'handy' men should meet for the improvement of the church on a given day to be named by me. On the 9th, 10th, and 11th of January they came, and spent their days manfully, working very hard, and with the best of feelings. As the work was all gratuitous and voluntary, I prepared dinner for them at the parsonage. This done, the churchwardens and I consulted about the tower, vestry, and chancel, and I deemed it advisable to send to the people in the woods, requesting them to cut the necessary timber; this they agreed to do. Last Monday (Easter Monday) at the usual meeting, the electing of churchwardens being over, and the account (13*l*. 4*s*. 8*d*. in amount) passed, I asked, should we enter on the question of the improvement. 'By all means, let's have a hack at it,' was the general reply; so I produced the plans and estimate, and explained them. I asked who was to do the work. 'We will,' was promptly answered. 'Perhaps there will be somthing too difficult for you,' I suggested. 'Oh no, sir.' The builder of the present church said that there were 'twenty-eight men in Harbour Beaufort able to do anything.' I smiled, and I confess I felt pleased with their simple but hearty zeal. 'Where shall I begin the subscription?' I inquired. 'Begin with the sun, sir, and go round,' was suggested, and so I did begin. The *fish* or *cash* was promised for the 1st of August, the labor for October. I asked how much labor they would give. 'We'll stick to it till it is done, sir.' 34*l*. and labor were promised at the meeting. The estimates give 58*l*. without wages, about 100*l*. with. The feeling was general; the meeting most unanimous. I then suggested that the labors of the good Bishop merited notice, that we were indebted to the *Society for the Propagation of the Gospel* for many blessings, and that we had never acknowledged their bounty; and spoke upon the duty of each Church to support its own Clergyman. The meeting unanimously agreed to an address to the Bishop, embodying these subjects, which was signed by all present, and the meeting broke up. The most united and pleasant company I ever met."

(From the Spirit of Mission.)

SUNDAY SCHOOLS.—The following communication comes from one who first engaged in the plan for erecting a Church at the Rev. Mr. Payne's Station, in West Africa, by contributions from Sunday-schools. The success which that has met with, leads to the conclusion that more can be done. We do not doubt it, and hope that the suggestion may be carried out.

"DEAR SIR.—We learn from the present number of the 'Spirit of Missions,' that more than $2,000 has been raised for the purpose of erecting a Church edifice at Cavalla, Africa. When the subject was started, that a Mission Church should be established in Africa by the offering of the Sunday-schools of the Protestant Episcopal Church of the United States, who had faith to believe that the experiment would succeed so admirably, and so great a sum be realised in so short a time?

After seeing what the BOYS and GIRLS can do, when they put their hands to the work, is it attempting too much to say, that we can erect a Mission Church annually by the same means? and that every year shall add a *monument of good* to the enterprise of penny contributions? In order to do this, our schools must do what the Church ought to do, yet never has done, that is, to establish systematic weekly contributions. Let every scholar, whose parents are able, get their consent to subscribe one or more cents to be paid every Sunday. The teachers to keep the account in their class-books, and collect and pay to the Treasurer of the school the subscriptions of their class, and not to forget to subscribe themselves by way of example to the children. This method of raising money may seem a small business to some of our people, but look at the result in ten years from this time, ten extra Mission Churches, and this is not all the benefits which will result from this project: the next generation of Church members will be a systematic contributing people. If the children in our Sunday-schools cannot learn this important lesson from their parents, let the parents learn it from them. You may depend it is an important movement for the Church, that our children be trained to be regular contributors to the good work of Missions.

St. John's Sunday-school, Troy.

PROGRESS OF COLONIZATION.—Attached to the annual report of the American Colonization Society, are valuable tables, in which are summed up the cost and results of the Colonization enterprise, from its outset, thirty-four years ago. The entire expenditure since that time, is shown to be not far from $1,250,000. With this comparatively small amount, six hundred miles of sea-coast have been redeemed from the slave-trade, and a flourishing Christian state founded on the African coast, with a population of about 150,000, chiefly natives.

The total number of emigrants sent to Liberia by the Free Colonization Society and its auxiliaries, in the several expeditions from 1820 to 1850, inclusive, was 6,116. This does not include those (about 800) that have been sent out by the Maryland Colonization Society to the colony of "Maryland in Liberia." Of the whole number sent by the American Society 2,315 were born free, 165 purchased their freedom, and 3,636 were emancipated, with a view to their going to Liberia. Virginia has sent a larger number than any other State, viz: 2,258. From New York, 107 have gone. The number of liberated Africans sent by the U. S. Government, including the captives of the "Pons," (756 in number,) is 1,044.—*Ibid.*

CHURCH OF ENGLAND MISSIONS ON THE WEST COAST OF AFRICA.—Two colored candidates, Messrs. Maxwell and Nicoll, were recently ordained by the Bishop of London, and are designfor the station at Sierra Leone, under the auspeces of the Church Missionary Society. Great efforts are to be made by both of the Missionary institutions of the English Church to strengthen and enlarge their missions in Africa; and a letter lately received by a member of the Foreign Committee, from the Honorary Clerical Secretary of the Church Missionary Society, mentions that arrangements are in progress for the appointment of a Bishop for the English Colony at Sierra Leone

CHURCH MISSIONARY SOCIETY, EGYPT.—The Right Rev. Dr. Gobat, the Anglican Bishop of Jerusalem, himself formerly a Missionary to the decayed Christian Churches in Egypt, after a recent visit to that country, writes to this effect in a communication to the Church Missionary Society. "The Missionaries seem to follow almost too strictly the plan on which that Mission was begun by us twenty-four years ago; namely, to seek the friendship of the clergy, especially of the high clergy of the eastern Churches, with a view of influencing them gently, in the hope that by slow degrees they would become convinced of their errors, and themselves reform their respective Churches. But this system has failed; and I am convinced it will ever fail with several eastern Churches, as well as with the Church of Rome. Individual conversion must be the aim, as the only means of prosecuting reformation."

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE. Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar 29-tf.

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

CHRIST CHURCH HALL, POMFRET, CONN.
REV. ROSWELL PARK, D. D., RECTOR,
John N. Marvin, A. B., Assistant.

THE SUMMER SESSION, of Fourteen Weeks, will commence, D.V, on Tuesday, the 29th day of April. The whole number of pupils is limited to eight family scholars and sixteen day scholars. The terms for family scholars, are $100 per session, one half payable in advance. Tuition for day scholars, $12 per session. Reference may be made to the Right Rev. Bishop Brownell, Hartford, Conn; Rev. Drs. Wainwright and Whitehouse, New York city, and Rev. Dr. Vinton, Brooklyn, N.Y.
April 12-4t.

BOARDING SCHOOL FOR BOYS.

ON Monday, the 5th of May next, the Rev. Wm W. Olssen, A.M., will open a Boarding School for Boys, in the town of Scarsdale, Westchester county, N.Y. The place is of easy access from New York city, being a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal at Scarsdale, or at the Churchman office, No. 12 John st., or D. Appleton & Co. 200 Broadway. April 19 tf

Published and for Sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
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The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
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" " 2, "	"	6 00
" " 3, "	"	5 00

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Do. do. " II.	6 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev W H. Lee. Muslin, 25 cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, JR., Agent.
Nov. 30, 1850 Church Depository, 20 John St

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLASSICAL AND COMMERCIAL ACADEMY,
FORT HAMILTON, L. I.
George Tottenham, A.B., Principal.

THE Summer Term of five months, will commence on 1st May, when a select number of young gentlemen will be received. The winter term commences November 1st. The situation of the school is healthful and pleasant, and the scholars will receive a sound education fitting them for entrance into College or Mercantile pursuits.

Board, washing, and instruction in the English branches, 85 dollars per term. Apr 26-4t$

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Feb. 15—3m Agent for S. Gengembre & W. Anderson

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851.

PRESIDENT:
JOHN T. ADAMS, 87 Wall st.
VICE-PRESIDENTS:
ISAAC F. COX, 30 South William-street.
ISAAC FRYER, 271 Pearl-street.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Henry Fisher. Elizur Ward.
Edward Haight. Joseph M. Browning.
James Warren. Walter T. Welchman.
Richard Sill. John G. Ambler.
Charles P. Burdett. Charles Tronton.
John Wight. George McLaughlin.
John R. Lewis.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell.
" Charles H. Halsey. " Benjamin Evans.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—A Swell Organ, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN CO., N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, *Rector.*

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

H. PILCHER & SON,
ORGAN BUILDERS, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,614 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69–124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09
ASSETS.		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of trausmission,	12,760 70	$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jue

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.

George Wilkes, M.D., 23 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan. 1, 1851.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.